

Islaamic Family

G U I D E L I N E S



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THE ISLAAMIC FAMILY GUIDELINE

by

Abou Ibraaheem 'Abdul Majeed 'Alee Hasan

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Transliteration

Consonants

ء	'	ض	<u>d</u>
ب	b	ط	<u>t</u>
ت	t	ظ	<u>th</u>
ث	th	ع	'
ج	j	غ	gh
ح	<u>h</u>	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	<u>th</u>	ل	l
ر	r	م	m
ز	z	ن	n

س	s	ه	h
ش	sh	و	w
ص	s	ي	y

Vowels

ا	a	آ	aa
و	u	وو	oo
ي	i	يي	ee

Introduction

All praise is truly due to Allaah, the Almighty. We praise Him, seek His Help, and ask His Forgiveness. We seek refuge with Him from the evil of our souls, and from our sinful deeds. He whom Allaah guides, no-one can misguide him, and whomever Allaah misguides, no-one can guide him. I bear witness that there is no deity worthy of worship, but Allaah, The Almighty Alone, and I bear witness openly that Muḥammad ﷺ, is truly His Slave (servant) and Messenger.

"O you who Believe! Fear Allaah as He should be feared and die not except in a state of Islaam." ¹

"O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women. Fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is ever an All-Watcher over you." ²

"O you who Believe! Keep your duty to Allaah and fear Him, and (always) speak the truth: He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah

¹ Aali 'Imraan: ch. 3, v. 102.

² An-Nisaa': ch. 4, v. 1.

and His Messenger he has indeed achieved a great achievement. ”³

The *Islaamic Family Guideline* is a title inspired by verse 6 of *Soorah at-Tahreem*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْجَارَةُ﴾

“O you who Believe! Ward-off from yourselves and your families a Fire whose fuel is men and stones ”⁴

In this verse, Allaah orders us to protect ourselves and our families from the Hellfire. Although this soorah deals with the personal life of Prophet Muhammad ﷺ and his righteous wives, its sixth verse is rather general in its meaning. All of us are responsible for our families, and we have to do our best to protect them from the Hellfire- the Fire which will have as its fuel, human beings and stones. The word ‘stone’ does not just apply to rocks, but also to all those non-living things which caused people’s deviation from the straight path. Therefore, what is meant is the material wealth that people run after, and the things that waste away one’s precious time (including music and other *haraam* pastimes). These things make people careless about

³ *Al-Ahzaab*: ch. 33, v. 71-2.

⁴ *At-Tahreem*: ch. 66, v. 6

the real purpose of creation, and as such are doomed to the fire of Hell.⁵

Therefore, I decided to write a short book covering most of the social issues related to parents, husbands, wives and children. It is therefore, a very beneficial book for all the members of the family. It has lessons for those who fear Allaah, starting out on family life. It also has lessons for the family which, has already developed as a basic unit of society. It has lessons for parents and their children. I have divided it into four parts:

(I) How can an ‘Islaamic Family’ be established, upon the guidance of the Book of Allaah and the ideal example in the Sunnah of the Messenger of Allaah ﷺ.

(ii) The rights the husband and wife owe to one another.

(iii) The responsibilities of parents towards their children.

(iv) The responsibilities of children towards their parents.

⁵ Most of the scholars are of the opinion that the idols of false gods will also be thrown into the Hellfire along with the disbelievers. (‘*The Meaning of the Qur’aan*’: vol. 1, p. 62, fn. 25)

I have taken ahaadeeth (pl. of hadeeth) from the most authentic sources to the best of my ability. If what I have attained is correct, then that is from Allaah, and if I have made any mistake, then it is from myself and from Shaytaan.

I

How can an 'Ideal Muslim Family' be Established?

Although social commandments begin with the birth of a child, the actual responsibility starts when an individual thinks of marriage. Essentially, an 'Ideal Muslim Family' consists of a righteous man and his wife. A Muslim must, therefore, pray to Allaah to be granted a pious and righteous wife, for it is only a pious woman who will nurture righteous children. This then, constitutes a family - the basic unit of the Muslim society.

Allaah mentions the first family, saying:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

"O mankind! Be dutiful to your Lord, Who created you from a single person (Aadam), and from him He created his wife (Eve), and from them both He created many men and women..."⁶

⁶ *An-Nisaa'*: ch. 4, v. 1.

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِعِصْمَةِ اللَّهِ هُمْ يَكْفُرُونَ﴾

"And Allaah has given you wives of your own kind, and has given you, from her, sons, daughters and grandchildren, and has bestowed upon you good provision. Do they then believe in false deities and deny the favour of Allaah (by not worshipping Allaah Alone)?"⁷

In the above verse, Allaah calls Aadam's mate his 'wife' (*zawjaha*) thereby defining the family as the association which, begins with marriage and eventually leads to the birth of children. This is the natural way and the way prescribed by the Qur'aan, as opposed to that which is seen in some societies, wherein children are born before marriage, and are sometimes even invited to the marriage ceremonies of their parents, *Subhaan-Allaah*.⁸

Islam encourages marriage and commands its followers to marry pious men and women: therefore, the first step towards the

⁷ *An-Nahl*: ch. 16, v. 72.

⁸ 'What is said about the child who is born before the legal marriage?' This question was raised by a man who had illicit affairs with a woman who later became his wife. She gave birth to a child before their legal marriage. Later when they had married, they asked about this child. The answer was given on Sharjah Television, that this child can be adopted by the same family, but he will not be considered their real child, neither will his parents be considered his real parents. This is also the opinion of Shaykh 'Abdul-'Azeez bin 'Abdullaah bin Baaz in his book of *Fataawaa*.

establishment of the 'Ideal Muslim Family' is the search for a righteous spouse. The Prophet ﷺ said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَاطْفَرُ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ."

Narrated Aboo Hurayrah ؓ: The Messenger of Allaah ﷺ said, "A woman is married for four things: her wealth, her family status, her beauty and her religion; so try to get one who is religious and prosper (lit. may your hand be smeared with dust)."⁹

If a man marries a religious woman, then his life will become blissful. Their religion will cause them to love and respect one another. Hence, a Muslim must always prefer a righteous woman to be his wife.

⁹ "Taribat yadaaka" literally means "may your hands cleave to the dust". It is used to exhort one to action. The motives for marrying women are four, as mentioned in the above tradition. The Prophet ﷺ encouraged Muslims to prefer the pious woman, because this quality of piety will make her obedient to the commands of Allaah and dutiful to her husband and children. This will result in mutual co-operation between the spouses. A pious woman is far superior to the one who is not so, even though the non-pious woman may be wealthy, beautiful or of noble birth.

This hadeeth has been collected in *Saheeh al-Bukhaaree* (English trans.) vol. 7, p. 18-19, no. 27; *Saheeh Muslim* (English trans.) vol. 2, p. 749, no. 3457; and *Sunan Abee Daawood* (English trans.) vol. 2, p. 544-5, no. 2042.

The du'aa for a righteous spouse and children

Those who want to make the most of their married lives and live a life that gains Allaah's pleasure, should ask Allaah for a righteous husband or wife. Examples of such du'aas can be found in the Qur'aan, wherein the pious supplicate to Allaah for righteous wives and offspring.

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾

"And those who say, 'Our Lord! Bestow on us from our wives and offspring who will be the comfort of our eyes...' " ¹⁰

﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾

"At that time Zakareeyaa invoked his Lord, saying 'O my Lord! Grant me from You, a good offspring. You are indeed, the All-Hearing of invocation. '" ¹¹

﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾

"My Lord! Grant me (offspring) from the righteous." ¹²

¹⁰ Al-Furqaan: ch. 25, v. 74.

¹¹ Aali-Imraan: ch. 3, v. 38.

¹² As-Saaffaat: ch. 37, v. 100.

These verses direct the Believers to seek righteous wives and children, who shall be comfort for their eyes!

The purpose of marriage and the purpose of having sexual intercourse with the wife

Marriage leads to added responsibilities whereby the couple have to recognise their mutual rights and do their best to fulfil their duties. Both the husband and the wife must understand the value and purpose of their marriage. There are many purposes to marriage, the most important are as follows:

- (i) To lower the gaze and guard ones modesty (preventing the private parts from committing illegal sexual intercourse, etc.);
- (ii) To have peace of mind;
- (iii) To love one another other;
- (iv) To have mercy upon each other; and,
- (v) To have and raise religious children.

To lower the gaze and guard one's modesty

"يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ."

"O young men! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty. Whoever is not able to

marry, should fast, as fasting diminishes his sexual power.”¹³

To have peace of mind, love one another, and to have mercy upon each other

Allaah says in the *Qur'aan*:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“And among His Signs is this, that He created for you mates from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect.”¹⁴

To have and raise religious children

There are people whose marriage may mean nothing more than lust. They are those persons who have no intention of having children, using forbidden means of contraception to achieve their aims. Islamically speaking, such marriages are devoid of any purpose. Such people follow this path, partly due to the belief of some women, who think that bearing children will spoil their figures, and that repeated childbirth will make them look elderly. As a result, they delay having children for a number of years.

¹³ *Saheeh al-Bukhaaree*: vol. 7, p. 4, no. 4; and *Saheeh Muslim*: vol. 2, p. 702-3, no. 3231.

¹⁴ *Ar-Room*: ch. 30, v. 21.

When they do eventually have children, and these children reach puberty, the parents are too old and physically unable to guide and control them during the child's volatile years.

The purpose of sexual intercourse, apart from the pleasure and joy it brings the couple, is to beget pious offspring who will strive in Allaah's cause, thus leading to their parents wellbeing in the Hereafter. Mentioning the Prophet Sulaymaan عليه السلام, Allaah's Messenger ﷺ said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ لَا طُوفَانَ اللَّيْلَةِ بِمِائَةِ امْرَأَةٍ تَلِدُ كُلُّ امْرَأَةٍ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ فَقَالَ لَهُ الْمَلِكُ قُلْ إِنْ شَاءَ اللَّهُ فَلَمْ يَقُلْ وَنَسِيَ فَأَطَافَ بِهِنَّ وَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً نَصَفَ إِنْسَانٌ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ قَالُوا إِنْ شَاءَ اللَّهُ لَمْ يَحْثُ وَكَانَ أَرْجَى لِحَاجَتِهِ.

Narrated Aboo Hurayrah رضي الله عنه: The Prophet Sulaymaan عليه السلام son of the Prophet Daawood عليه السلام said, “Tonight I will go around (i.e., have sexual relations) with my one hundred wives everyone of whom will deliver a male child who will fight in Allaah's cause.” On that an angel said to him, “If Allaah Wills”. But Sulaymaan did not say it forgot to do so. He then had sexual relations with them but none delivered any children except one, who delivered a half-person. The Prophet ﷺ said, “If Sulaymaan had said, ‘If Allaah Wills,’ Allaah would have fulfilled his above desire

and that saying would have made him more hopeful.”

15

The narration explains that even sexual intercourse with one's wife is not without purpose, but it is with the intention of having righteous children.

The significance of marriage, its purpose and the advantages that are associated with it are self-evident. *Peace of mind and a happy life* greatly depends upon the mutual relationship that develops between a husband and his wife. The main purpose of marriage being that both the parties *enjoy the pleasures of life with purity* (which can only be possible through wedlock), and that *the continuity of the human race be maintained with dignity*.

However, these objectives can only be achieved when the relationship between the husband and the wife are good and there is love, sympathy and mutual understanding between them. The most important aspect of the Prophet's ﷺ teachings regarding the rights and duties of marriage, is that the marriage proves to be a *source of joy and satisfaction to both husband and wife, and that their hearts remain united*.

Among the teachings that the Prophet ﷺ has left behind, are that the Muslim wife's priority is to keep her husband happy and to remain faithful to him. She should realise that her happiness in this world and the Hereafter, relies upon her husband's good pleasure. The husband, on his part, ought to consider his wife as a *blessing from Allaah*. He should love and respect her and should look after her needs and comforts, to the best of his ability. Even if she makes a mistake, he should overlook it and

¹⁵ *Saheeh al-Bukhaaree*: vol. 7, p. 122, no. 169.

try to correct her with tact and patience. As it is mentioned in the hadeeth,

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ. "

Aboo Hurayrah رضي الله عنه relates that the Prophet ﷺ said, "A believing man should not hate his believing wife. If he dislikes one of her characteristics, he will be pleased with another." ¹⁶

¹⁶ *Saheeh Muslim*: vol. 2, p. 753, no. 3469.

II

The Mutual Rights of the Husband and Wife

The role of the husband

The *Qur'aan* says,

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

"Men are the protectors and maintainers of women, because Allaah has made the one of them to excel the other, and because they spend to support them from their means."¹⁷

The *Qur'aan* therefore gives the husband a position of leadership over the family. However, this position is not without additional responsibilities.

The role of the wife

Allaah says in the *Qur'aan*:

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ...﴾

¹⁷ *An-Nisaa'*: ch. 4, v. 34. See fn. 545 from *Yoosuf 'Alee's* translation.

"Therefore the righteous women are devoutly obedient and guard (their husband's interests) in his absence, what Allaah has ordered them to guard."¹⁸

The women have thus been commanded to obey their husbands and fulfil their domestic duties.

The husband's duties towards his wife

It is the husband's duty to look after his wife and children. The following narration mentions the wife's right to be maintained by her husband:

عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقَشِيرِيِّ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ قَالَ: "أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ وَلَا تَضْرِبَ الْوَجْهَ وَلَا تُفْخِ وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ." قَالَ أَبُو دَاوُدَ وَلَا تُفْخِ أَنْ تَقُولَ قَبْحَكَ اللَّهُ.

Haakim Ibn Mu'aaweyah al-Qurayshee quoted his father as saying that he asked, "Messenger of Allaah ﷺ, what is the right of one of our (the Companions) wives over him? He ﷺ replied, "That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on her face, do not revile

¹⁸ *An-Nisaa'*: ch. 4, v. 34.

her or separate yourself from her except in the house."

Imaam Aboo Daawood said, "The meaning of, 'do not revile her,' is as if to say, 'May Allaah revile you!'"¹⁹

Islaam does not encourage forcing women to work alongside men, in order to support the family. The wife's role as prescribed by Islaam is, that she educate her children and try to develop in them the Islaamic spirit. However, if she does wish to work, and she abides by the regulations in Islaam as regards to her dress, the segregation in the workplace between men and women, and with respect to the type of work undertaken, etc. she may do so. In any case, she cannot be forced by her husband who, without a valid reason, fails to support the family.

Even though it is essentially the husband's duty to take care of the family as mentioned in the above hadeeth, some societies mistreat women in this regard. The woman is deprived of her birthright. Islaamically speaking, when a female baby is born, from that day forth until she matures and is married to a man, her father, her brother, her uncles, and the male members of the family have the responsibility of looking after her. They are responsible for fulfilling her needs. Unfortunately, like many other Islaamic injunctions, these values have been limited only to books. As far

¹⁹ A woman has an equal right upon what her husband earns, for he has been made responsible for maintaining the household. In general, men are physically stronger than women, but this superiority in strength does not in any way mean that the husband can resort to violence if he is angry with his wife. In any case, this hadeeth makes it forbidden for the husband to strike his wife on her face, to curse her or to abandon her.

This hadeeth has been collected in *Sunan Abee Daawood (English trans.)* vol. 2, p. 574, no. 2137; and, authenticated by *al-Albaanee* in *Saheeh Sunan Abee Daawood*: vol. 2, p. 402, no. 1875.

as practice is concerned, it has almost disappeared. It is not difficult to find families wherein the women bear the burden of supporting the family, even though the family has male members. The reasons for this differ from region to region.

Take for example, the case of juvenile delinquents in the average middle class family. They do not earn money yet want to enjoy life, meaning enjoy it at the expense of others. Upon rising in the morning they need their breakfast, their clothes ironed and require spending hours in front of the mirror preening. They demand allowances from their father or working sisters, and if they are refused they resort to violence and abuse. They spend their days in evil company, taking bad habits from their friends, and coming home late at night. Yet they still feel it is their right that they be served dinner at these late hours. This brief example is from among the many cases of the exploitation of women at the hands of their male family members. Women often face similar problems from their husbands. The problem gets worse when the husband is drinking or gambling, in which case her sufferings may become unimaginable as she becomes the sole breadwinner of the house and all the responsibilities of the children fall upon her. Men abusing their wives in such a way are in reality, beasts. Such acts are tyrannical, unjust and ungrateful. Every Muslim must take care of the rights of his wife and children, otherwise he is under the threat of Allaah's punishment. Every man will be asked about the welfare of his wife on the Day of Judgement as Allaah states,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْجِبَارَةُ﴾

"O you who Believe! Ward-off from yourselves and your families, a Fire whose fuel is men and stones."²⁰

It is further mentioned by the Messenger of Allaah ﷺ:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ قَالَ وَحَسِبْتُ أَنْ قَدْ قَالَ وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ."

Narrated by 'Abdullaah Ibn 'Amr ؓ that: I heard Allaah's Messenger ﷺ saying, "All of you are guardians and responsible for your wards and the things under your care and each of you will be questioned about your flock. The Imaam (i.e., ruler) is the guardian of his subjects and is responsible for them, and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband's house and is responsible for it. A servant is the guardian of his master's belongings and is responsible for them." I thought that he also said, "A

²⁰ At-Tahreem: ch. 66, v. 6

man is the guardian of his father's property and is responsible for it. All of you are guardians and responsible for your wards and the things under your care, and each of you will be questioned about your flock."²¹

The woman's reward for loyalty

Wives who fail to submit to their husband, instead adopting an attitude of defiance and stubbornness, destroy the peace of their home and are ultimately losers in the Hereafter. Allaah has said in the Holy Qur'aan,

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ...﴾

"Therefore the righteous women are devoutly obedient and guard (their husband's interests) in his

²¹ *Saheeh al-Bukhaaree*: vol. 2, p. 8, no. 18; *Saheeh Muslim*: vol. 3, p. 1017, no. 4496; *Sunan Abee Daawood*: vol. 2, p. 827, no. 2923.

In this tradition, the government's responsibility towards its citizens has been put on a par with a father's or a mother's responsibility towards their children. Just as the father is a 'shepherd', that is, a guardian who is morally and legally bound to ensure the maintenance and well-being of his family, the government is similarly morally and legally bound to ensure the moral, spiritual, social and economic well-being of its citizens, whose affairs it has undertaken to administer. The simile of a shepherd is highly significant in this connection. It recalls to one's mind the sympathetic role of the Prophet as a guide of mankind: the shepherd is more careful of the well-being of his flock than the flock is of itself. He is always on the alert with regard to his flock and taking care that it does not go astray and fall victim to the beasts of prey. The Prophet is the shepherd of humanity, always thinking of their welfare, always working for the alleviation of their suffering, and always exhorting them to move along the path of righteousness and religious piety. There is a deep love in the hearts of all the Prophets for humanity, and a strong will to cure it. It is with a spirit of deep love, affection and self-sacrifice that the father serves his family, and it should be with the same emotion of love and spirit of sacrifice, that the rulers should serve the people of the State.

absence, what Allaah has ordered them to guard..."

22

The Prophet ﷺ, therefore, stressed upon wives to be loyal and faithful to their husbands and to seek his pleasure, for which a great reward has been promised in the Hereafter.

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمَرْأَةُ إِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَأَخَصَّتْ فَرْجَهَا وَأَطَاعَتْ بَعْلَهَا فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئَتْ."

It is related by Anas that the Prophet ﷺ said, "If a woman offers five times daily prayer, keeps the fasts of Ramadaan, guards her honour and obeys her husband, then she will enter Paradise by whichever gate she pleases." ²³

²² An-Nisaa': ch. 4, v. 34.

²³ This hadeeth is found in al-Albaanee's checking of *Mishkaat al-Masaabih*, vol. 2, p. 971-2, no. 3254 (also see note no. 1 on p. 972 of this volume). He said that there is a supporting narration to this one, and it is declared authentic.

The narration is found in *Musnad Imaam Ahmad* and is narrated by Abdur-Rahmaan Ibn 'Awf: →

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ)).

This hadeeth mentions loyalty and obedience to the husband along with salaah and fasting, stressing the fact that Islaamically, submission to the husband is important. It should be noted however, that should a man be displeased with his wife, without any valid reason, this would be an unrighteous deed in the Sight of Allaah.

The Prophet's advice on the kind treatment of wives

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرَتْهُ وَإِنْ تَرَكَتُهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ."

Aboo Hurayrah relates that the Prophet ﷺ advised, "Oh people! Follow my advice concerning the kind treatment of wives. (I order you to treat your wives with kindness and love). The woman has been created from the rib, and the rib is curved by nature, and the greatest curve is in its upper part. If you try to straighten the curved rib by force, it will break, and if you leave it alone, it will remain curved forever. So follow my advice and treat your wives kindly and well." ²⁴

²⁴ Saheeh al-Bukhaaree: vol. 4, p. 346, no. 548.

If a man dislikes something in his wife, he should not adopt an attitude of hatred towards her, but rather he should look at the positive aspects in her and learn to admire her because of them. The Messenger of Allaah ﷺ said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ أَوْ قَالَ غَيْرَهُ. "

Aboo Hurayrah ؓ relates that the Prophet ﷺ said, "A believing man should not hate his believing wife. If he dislikes one of her characteristics, he will be pleased with another."

25

This is the way of the believers, as the Prophet ﷺ said,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " خَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ. "

²⁵ *Saheeh Muslim*: vol. 2, p. 753, no. 3469.

'Abdullaah Ibn 'Amr ؓ reported the Messenger of Allaah as saying ﷺ, "The best of you, are those who are best to their wives." ²⁶

عَنْ عَائِشَةَ قَالَتْ رَضِيَ اللَّهُ عَنْهَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي. "

It is related by 'Aa'ishah ؓ that the Prophet ﷺ said, "The good among you are those who are good to their wives; and I, on my part, am the best to my wives." ²⁷

This shows that there is a special goodness in treating one's wife well. In order to stress this attitude, the Prophet ﷺ added that he himself was good and considerate to his wives.

The man's duties towards his wife and children

Marriage eventually leads to the birth of children, *if Allaah Wills*, and the responsibilities of looking after the welfare of those under him, increase for the man. ²⁸

²⁶ *Saheeh Sunan Ibn Maajah*: vol. 1, p. 334, no. 1609. This narration is authenticated in *Saheeh ul-Jaami' as-Sagheer wa Ziyaadatih* by al-Albaanee: vol. 1, p. 620, no. 3265.

²⁷ This hadeeth is authenticated in *Saheeh Sunan at-Tirmitheh*: vol. 3, p. 245, no. 3057.

The purpose of having sexual intercourse with the wife

The purpose of sexual intercourse, apart from the pleasure and joy it brings the couple, is to beget pious offspring, who will strive in Allaah's cause, and lead to their parents wellbeing in the Hereafter.²⁹

Asking Allaah for righteous children, is asking Allaah to protect the children from the misguidance of Satan (Shaytaan), who is to man an open enemy and one who interferes in their relations. As Allaah ﷻ says:

﴿وَأَسْتَفْزِزْ مِنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعْدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا﴾

"And Istafziz (literally means: befool them gradually) those whom you can among them with your voice (i.e., songs, music, and any other call for Allaah's disobedience), make sure assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways, usury etc, or by

²⁹ Refer to the hadeeth on page 26.

²⁹ Refer to the hadeeth on page 19.

committing illegal sexual intercourse, etc)³⁰; and make promises to them. But Satan promises them nothing but deceit."³¹

This above verse makes it clear that Satan misses no chances in misguiding mankind. In order to attack the parents and their children, Satan tries to make parents forget 'the seeking of refuge in Allaah' from him, when they come together to have sexual intercourse. Satan knows only too well that Allaah Alone can keep mankind safe from his misguidance, so if mankind should ever forget to seek refuge in Allaah, they remain defenceless and prone to the assaults of Satan. To protect oneself completely from Satan, the Messenger of Allaah ﷺ taught his followers a supplication that should be recited before sexual intercourse. This will protect them from the Satan. It is:

عَنْ ابْنِ عَبَّاسٍ يُلْغِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَى أَهْلَهُ قَالَ: (بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْنَا) فَقَضَى بَيْنَهُمَا وَلَدٌ لَمْ يَضُرَّهُ."

Narrated Ibn 'Abbaas ؓ that the Prophet ﷺ said, "If anyone of you upon having sexual relations with your wife said,

³⁰ 'mutually share with them wealth and children.' His sharing in wealth is explained as earning and spending the wealth against Islaam. His sharing in children is explained as Satan joining in the process of sexual intercourse of husband and wife. See *Tafseer Al-Qurtubee*: vol. 10, p. 289, forth point.

³¹ *Al-Israa'*: ch. 17, v. 64. See fn. 2257 from *Yousuf 'Alee's* translation.

(Bismillaahi Allaahumma jannibnash-shaytaana
jannibish-shaytaana maa razaqtana) 109

'In the name of Allaah. Oh Allaah! Protect us from Satan and protect what you bestow upon us (i.e., the coming offspring) from Satan', and if it is destined that they should have the child then, Satan will never be able to harm that offspring. " 32

³² Saheeh al-Bukhaaree: vol. 1, p. 105, no. 143.

III

Parent's Duties to their Children

As social commandments begin with the birth of a child, we begin with the Prophet's ﷺ sayings regarding birth and the duties of parents to the newborn child. We advise our Muslim brothers and sisters not to involve themselves with the innovations that are practised by those who are ignorant of the correct Sunnah. They should strictly follow the teachings of their Prophet ﷺ, keeping in mind that Satan is an enemy to them and their child.

At the time of the child's birth, Satan will be furious and angry at the parents, for he could not mix with them while they were having sexual intercourse. So in order to avenge his earlier defeat, he pinches the newborn child. This is his first attack on the baby, as described by the Messenger of Allaah ﷺ:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كُلُّ بَنِي آدَمَ يَطْعَنُ الشَّيْطَانُ فِي جَنْبِهِ بِاصْبِعِهِ حِينَ يُولَدُ غَيْرَ عِيسَى ابْنِ مَرْيَمَ ذَهَبَ يَطْعَنُ فَطْعَنَ فِي الْجَنَابِ."

Narrated by Aboo Hurayrah ؓ: The Prophet ﷺ said, "When any human being is born, Satan pinches the body with his two fingers, except 'Eesa, the son of

Maryam, whom the Satan tried to pinch but failed, for he touched the placenta-cover instead." ³³

This is why the child cries at birth, Satan never leaves his enemy without harming it. To protect the faith and Islaam of the newborn baby, who is now under attack by mankind's greatest enemy, the Messenger of Allaah ﷺ taught us about the athaan. The athaan has in it the first lesson of tawheed (i.e., to make all worship for Allaah Alone), the rejections of the temptations of Satan, and the lesson that the believers real success in this life and the Hereafter lies in the Prayer.

Saying the athaan (in the ears of a newborn child)

عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنَى فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ."

Aboo Raaf'ee relates that, "I saw the Prophet ﷺ saying the athaan of salaah in the ear of his grandson, Hasan, when the child was born to his daughter Faatima." ³⁴

³³ *Saheeh al-Bukhaaree*: vol. 4, p. 324, no. 506.

³⁴ This hadeeth is *Musnad Ahmad*, and authenticated by *Shaykh Abdul-Qaadir 'Arnoot* amongst others. In this hadeeth only the saying of the athaan has been mentioned, but in another hadeeth reported by *Hussayn*, the Prophet ﷺ prescribed the saying of athaan in the right ear and iqaamah in the → → left

This shows that it is the child's right, that through his ears, his heart be made acquainted with the Name of the Almighty and His Oneness and with the call of faith and salaah.

Tahneek

When a child was born to one of the families of the Sahaabah (the Companions of the Prophet), they would take it to the Prophet ﷺ so that he would bless it, and apply the pulp of a date, chewed by him, to its palate. This 'tahneek' as it is known in 'Arabic, was to keep the child safe from evil. Therefore, similarly when a child is born into a Muslim family, it should be taken to a virtuous, pious person, so that this person may supplicate for the child and perform the tahneek. Tahneek is among those Sunan whose practice has become rare. May Allaah make us among those who adhere to the Sunnah (*Aameen*).

عَنْ عَائِشَةَ: رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِي بِالصَّبْيَانِ فَيُبْرِكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ.

'Aa'isha ؓ narrates that, "The people used to bring their newborn children to the Prophet ﷺ and he would bless them and perform the tahneek." ³⁵

ear (of the newborn child, and also mentioned its suspiciousness. He said, that on account of it, the child remained safe from infantile epilepsy). But this narration from *Hussayn* is weak. Therefore the athaan is sufficient.

³⁵ *Saheeh Muslim*: vol. 1, p. 169, no. 560.

'Aqeeqah

The 'aqeeqah ceremony, essentially consists of two acts: the shaving of the hair of the newborn baby (from the head), and the sacrifice of the animal. In all communities around the world, the birth of a child is considered a blessing and some ceremonies are held to celebrate this event. Besides being a natural expression of joy, it also serves a special purpose, that is making it known, in a suitable and dignified manner, that the father has accepted the child as his own and that there is no doubt or suspicion concerning this matter. It shuts the door to any mischief that could arise in the future. The practice of 'aqeeqah was observed among the 'Arabs, even during the period of ignorance, largely for the same reason. The hair on the child's head was shaven and its weight in silver was given as charity. An animal was then sacrificed as a mark of celebration- this was a characteristic feature of Millat-u-Ibraaheem (the religion of Prophet Ibraaheem ﷺ). While preserving the practice in principle, the Prophet ﷺ gave appropriate instructions setting out the example as to how the 'aqeeqah is to be done.

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: "عَقَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْحَسَنِ بِشَاةٍ وَقَالَ يَا فَاطِمَةُ اخْلُقِي رَأْسَهُ وَتَصَدَّقِي بِزَنَةِ شَعْرِهِ فِضَّةً."

'Alee ﷺ reported that the Messenger of Allaah ﷺ slaughtered a goat on the occasion of Hasan's ﷺ birth, the son of Faatimah ﷺ and 'Alee ﷺ and said,

"Oh Faatimah! Shave the head of Hasan and pay silver equal to the weight of the hair as charity." ³⁶

عَنْ بُرَيْدَةَ يَقُولُ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وَلَدَ لِأَحَدِنَا غُلَامٌ ذَبَحَ شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا فَلَمَّا جَاءَ اللَّهُ بِالْإِسْلَامِ كُنَّا نَذْبَحُ شَاةً وَنُحْلِقُ رَأْسَهُ وَنُلَطِّخُهُ بِزَغْفَرَانٍ

It is reported by Buraydah ؓ that, "During the Age of Ignorance, when a child was born to anyone of us, we used to slaughter a goat and smear the head of the child with its blood. Later, after the dawn of Islaam,

³⁶ *Saheeh Sunan at-Tirmitheh*: vol. 2, p. 93, no. 1226. This hadeeth does not mention on which day the animal should be slaughtered and when the head should be shaved, however, there are other narrations in which it is recommended that it be done on the seventh day. See *Sunan Abee Daawood*: vol. 2, p. 797, no. 2831, which, is authenticated by *al-Albaanee* in *Saheeh Sunan Abee Daawood*: vol. 2, p. 546, no. 2462. It is also recommended that two goats are slaughtered for boys and one goat for girls as per *Sunan Abee Daawood*: vol. 2, p. 797, no. 2829, which again is authenticated by *al-Albaanee* in *Saheeh Sunan Abee Daawood*: vol. 2, p. 546, no. 2460. As is evident in this hadeeth, 'aqeeqah is not obligatory, but it is among the Mustahab acts, i.e., those acts which are recommended and rewardable but are not binding or compulsory. In the same way it is not necessary to sacrifice two goats for a male child. It is better to sacrifice two, if one can afford it, otherwise, one is enough. In some ahaadeeth, the giving away in charity of silver equal in weight to the child's shaved hair, or its price in cash, is also mentioned. This again, is Mustahab and has not been given. The command to perform the 'aqeeqah on the day of the birth is not compulsory. Perhaps for the reason that, at that time, the family is occupied with the needs and comforts of the mother, and the shaving of the hair (head) can also be harmful to the child. Generally, after a week the mother recovers sufficiently and does not require special attention, the baby also becomes strong enough to undergo the process of having its hair shaved.

our practice became (on the advice of the Prophet ﷺ) that we sacrifice a goat of aqeeqah on the seventh day after the birth of a child, shave the head of the infant, and apply saffron on it." ³⁷

عَنْ عَمْرِو بْنِ شَعِيبٍ عَنْ أَبِيهِ أَرَاهُ عَنْ جَدِّهِ قَالَ رَسُولُ اللَّهِ ﷺ :
"مَنْ وَلَدَ لَهُ وَلَدًا فَأَحَبَّ أَنْ يَنْسُكَ عَنْهُ فَلْيَنْسُكَ عَنِ الْغُلَامِ
شَاتَانِ مَكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةً."

It is reported by 'Abdullaah bin 'Amr bin al-'Aas ؓ that the Prophet ﷺ said, "To whomsoever a child is born, and he wants to perform a sacrifice of 'aqeeqah on behalf of it, he should sacrifice two goats for a boy and one for a girl." ³⁸

Tasmiya (naming the child)

It is from the teachings of the Messenger of Allaah ﷺ, that each member of the family be given a good name. Ironically, many Muslims name their children after actors and singers. This is forbidden in Islaam. Those who ask Allaah to give them children, should also ask Allaah to make these children among the followers of the Prophet Muhammad ﷺ and adherents to his

³⁷ Sunan Abee Daawood: vol. 2, p. 799, no. 2137. Saheeh Sunan Abee Daawood: vol. 2, p. 548, no. 2469.

³⁸ Saheeh Sunan Abee Daawood: vol. 2, p. 547, no. 2467. Sunan Abee Daawood: vol. 2, p. 798-9, no. 2836.

Sunnah. It is a natural tendency that, if a child has been named after an actor and is made to realise this, he will innocently imitate him. However, as-Saalihi (the pious predecessors) he will naturally identify himself with them, and try to be like them. The following narration explains that we should always ask Allaah to make our children true Muslims:

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَمْ يَنْكَلَمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةً عِيسَى وَكَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ يُقَالُ لَهُ جُرَيْجٌ كَانَ يُصَلِّي جَاءَتْهُ أُمُّهُ فَدَعَتْهُ فَقَالَ أَجِيبْهَا أَوْ أَصَلِّي فَقَالَتِ اللَّهُمَّ لَا تُمِتْهُ حَتَّى تُرِيَهُ وَجُوهَ الْمُؤْمِسَاتِ وَكَانَ جُرَيْجٌ فِي صَوْمَعَتِهِ فَتَعَرَّضَتْ لَهُ امْرَأَةٌ وَكَلِمَتُهُ فَأَبَى فَأَتَتْ رَاعِيًا فَأَمَكَّتْهُ مِنْ نَفْسِهَا فَوَلَدَتْ غُلَامًا فَقَالَتْ مِنْ جُرَيْجٍ فَأَتَوْهُ فَكَسَرُوا صَوْمَعَتَهُ وَأَنْزَلُوهُ وَسَبَّوهُ فَتَوَضَّأَ وَصَلَّى ثُمَّ أَتَى الْغُلَامَ فَقَالَ مَنْ أَبُوكَ يَا غُلَامُ قَالَ الرَّاعِي قَالُوا نَبِيِّ صَوْمَعَتِكَ مِنْ ذَهَبٍ قَالَ لَا إِلَّا مِنْ طِينٍ وَكَانَتْ امْرَأَةٌ تَرْضِعُ ابْنًا لَهَا مِنْ بَنِي إِسْرَائِيلَ فَمَرَّ بِهَا رَجُلٌ رَاكِبٌ ذُو شَارَةٍ فَقَالَتِ اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَتَرَكَ نَدْبَهَا وَأَقْبَلَ عَلَى الرَّكَابِ فَقَالَ اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ ثُمَّ أَقْبَلَ عَلَى نَدْبِهَا يَمِصُّهُ قَالَ أَبُو هُرَيْرَةَ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمِصُّ إصْبَعَهُ ثُمَّ مَرَّ بِأَمَةٍ فَقَالَتِ اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَ هَذِهِ فَتَرَكَ نَدْبَهَا فَقَالَ اللَّهُمَّ اجْعَلْنِي مِثْلَهَا فَقَالَتْ لِمَ ذَاكَ فَقَالَ

الرَّكِبُ جَبَّارٌ مِنَ الْجَبَابِرَةِ وَهَذِهِ الْأُمَةُ يَقُولُونَ سَرَقَتْ زَيْنَتٌ
وَلَمْ تَفْعَلْ."

Narrated Aboo Hurayrah ؓ: The Prophet ﷺ said, "None spoke in the cradle but three. The first was 'Eesa, the second the man from Banee Israaeel called Jurayj. While he was offering his prayer, his mother came and called him. He said to himself, 'Shall I answer her or keep on praying?' He went on praying and did not answer her. His mother said, 'Oh Allaah! Do not let him die until he sees the faces of prostitutes.' So while he was in his hermitage, a lady came in and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him in order to commit illegal sexual intercourse. Later, she gave birth to a child and claimed that it belonged to Jurayj. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Jurayj performed the ablution and offered prayer and came to the child and said, 'Oh child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.' (The third was the child of the following story). A lady from Banee Israaeel was nursing her child at her breast when a handsome rider passed by her. She said, 'Oh Allaah! Make my child like him. On that the child left her breast and facing the rider said, 'Oh Allaah! Do not make me like him.' The child then started to suckle her breast again." Aboo Hurayrah further said, 'As if I were

looking now at the Prophet ﷺ sucking his finger by way of demonstration.' "After a while people passed by with a lady slave and the child's mother said, 'Oh Allaah! Do not make my son like this slave girl.' On that the child left her breast and said, 'Oh Allaah! Make me like her.' When she asked why, the child replied, 'The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse.'"³⁹

It is an obligation upon parents that their child be given a good name. Some ahaadeeth indicate that the child is to be named on the seventh day, along with the 'aqeeqah, however, the Prophet ﷺ also named children on the day of their birth, as proven by other narrations. There is no harm if the child is named before the seventh day, but if the naming has not been done, then the child should be named on the seventh day.

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ وَلِدَ لِي غُلَامٌ فَأَنْتَبْتُ بِهِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمَّاهُ إِبْرَاهِيمَ فَحَنَكُهُ بِتَمْرَةٍ وَدَعَا لَهُ بِالْبَرَكَةِ وَدَفَعَهُ إِلَيَّ.

Narrated Aboo Moosaa ؓ: A son was born to me and I took him to the Prophet ﷺ who named him Ibraaheem, did tahneek for him with

³⁹ Saheeh al-Bukhaaree: vol. 4, p. 430-1, no. 645.

a date, invoked Allaah's blessing upon him and returned him to me.⁴⁰

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: "... فَوَلَدَتْ غُلَامًا قَالَ لِي أَبُو طَلْحَةَ احْفَظْهُ حَتَّى تَأْتِيَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَرْسَلَتْ مَعَهُ بَيْمَرَاتٍ فَأَخَذَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَمَعَهُ شَيْءٌ قَالُوا نَعَمْ تَمَرَاتٍ فَأَخَذَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَضَغَهَا ثُمَّ أَخَذَ مِنْ فِيهِ فَجَعَلَهَا فِي فِي الصَّبِيِّ وَحَنَكَهُ بِهِ وَسَمَاهُ عَبْدَ اللَّهِ.

Narrated Anas Ibn Maalik ؓ: "...Umm Sulaym gave birth to a boy. Aboo Talhah asked me [Anas] to take care of the child until it was taken to the Prophet ﷺ, and said 'Umm Sulaym sent some dates along with the child.' The Prophet ﷺ took the child on his lap and asked if there was something with him. The people replied, 'Yes a few dates.' The Prophet ﷺ took a date, chewed it, took some of it out of his

⁴⁰ *Saheeh al-Bukhaaree*: vol. 7, p. 272, no. 376. Note that this tradition the naming of the child was done on the first day.

mouth, put it into the child's mouth and did tahneek for him, and named him 'Abdullaah.⁴¹

A number of narrations mention the names, that the Prophet ﷺ himself gave some of the children.

Some good names

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ فَسَمَاهُ الْقَاسِمَ فَقُلْنَا لَا نَكْنِيكَ أَبَا الْقَاسِمِ وَلَا كِرَامَةَ فَأَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَمِ ابْنَكَ عَبْدَ الرَّحْمَنِ."

Narrated Jaabir ؓ, "A boy was born for a man among us, and the man named him Al-Qaasim. We said to him, 'We will not call you Abul-Qaasim, nor will we respect you for that.' The Prophet ﷺ was informed about this incident, and he said, 'Name your son 'Abdur-Rahmaan.'"⁴²

عَنِ ابْنِ عُمرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ أَحَبَّ أَسمَائُكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ."

⁴¹ *Saheeh al-Bukhaaree*: vol. 7, p. 274, no. 379.

⁴² *Saheeh al-Bukhaaree*: vol. 8, p. 134, no. 205.

Ibn 'Umar ؓ reported that Allaah's Messenger ﷺ said, "The names dearest to Allaah are 'Abdullaah and 'Abdur-Rahmaan." ⁴³

عَنْ أَبِي وَهَبٍ الْجُشَمِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ وَأَحِبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ وَأَصْدَقُهَا حَارِثٌ وَهَمَامٌ وَأَقْبَحُهَا حَرْبٌ وَهَمْرَةٌ."

Aboo Wahb al-Jushamee ؓ who was the Companion of the Prophet ﷺ reported him as saying, "Call yourselves by the names of the Prophets. The name dearest to Allaah are 'Abdullaah and 'Abdur Rahmaan, the truest are Haarith (ploughman) and Hammaam (energetic) and the worst are Harb (war) and Murrah (bitter)." ⁴⁴

Some bad names

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَخْنَى الْأَسْمَاءِ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ رَجُلٌ تَسْمَى مَلِكُ الْأُمَلِكِ."

⁴³ Saheeh Muslim: vol. 3, p. 1168, no. 5315.

⁴⁴ Sunan Abee Daawood: vol. 3, p. 1377, no. 4932. Saheeh Sunan Abee Daawood: vol. 3, p. 935, no. 4140.

Narrated Aboo Hurayrah ؓ Allaah's Apostle said, "The most awful name in Allaah's sight on the Day of Resurrection will be that of a man calling himself Maalik Al-Amlaak." ⁴⁵

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: "نَهَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُسَمِّيَ رَقِيقَنَا بِأَرْبَعَةِ أَسْمَاءٍ أَفْلَحَ وَرَبَّاحٌ وَيَسَارٌ وَنَافِعٌ."

Samurah Ibn Jundub ؓ reported: Allaah's Messenger ﷺ forbade us to give our servants the following four names: Aflah (Successful), Rabaah (Profit), Yasaar (Wealth), and Naafi' (Beneficial). ⁴⁶

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيَّرَ اسْمَ عَاصِيَةَ وَقَالَ أَنْتِ جَمِيلَةٌ.

Ibn 'Umar ؓ reported that Allaah's Messenger ﷺ changed the name of 'Aasiyah (disobedient) and said: "You are Jameelah (good and beautiful)." ⁴⁷

⁴⁵ Saheeh al-Bukhaaree: vol. 8, p. 144, no. 224.

⁴⁶ Saheeh Muslim: vol. 3, p. 1170, no. 5327.

⁴⁷ Saheeh Muslim: vol. 3, p. 1170, no. 5332.

عَنِ اسْمَاءَ بْنِ أَكْهَدَرٍ أَنَّ رَجُلًا يُقَالُ لَهُ أَصْرَمُ كَانَ فِي النَّفَرِ
الَّذِينَ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اسْمُكَ قَالَ أَنَا أَصْرَمُ قَالَ بَلْ أَنْتَ
زُرْعَةُ.

Usaamah Ibn Akhdaree ؓ said: A man called Asram (harsh, severe, cut off) was among those who came to the Apostle of Allaah ﷺ. The Apostle of Allaah ﷺ said, "What is your name?" He replied, "Asram." He said, "No, you are Zur'ah (which has been taken or derived from crop, or to sow seed)." ⁴⁸

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ مَا اسْمُكَ قَالَ حَزَنُ قَالَ أَنْتَ سَهْلٌ قَالَ لَا السَّهْلُ يُوطَأُ وَيُمْتَنَنُ قَالَ سَعِيدٌ فَظَنَنْتُ أَنَّهُ سَيُصِيبُنَا بَعْدَهُ حَزُونَةٌ قَالَ أَبُو دَاوُدَ وَغَيْرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْمُ الْعَاصِ وَغَزِيرِ وَغَتَلَةَ وَشَيْطَانٍ وَالْحَكَمِ وَغُرَابٍ وَحَبَابٍ وَشِهَابٍ فَسَمَّاهُ هِشَامًا وَسَمَى حَرْبًا سَلَمًا وَسَمَى الْمُضْطَجِعَ الْمُتَبَعِثَ وَأَرْضًا تَسْمَى غَفْرَةً سَمَاءًا خَضِرَةً وَشَغَبَ الضَّلَالَةَ سَمَاءَ شَغَبَ الْهُدَى وَنَوَى

⁴⁸ Sunan Abee Daawood: vol. 3, p. 1378, no. 4936. Saheeh Sunan Abee Daawood: vol. 3, p. 935-6, no. 4144.

الرُّبِّيَّةِ سَمَّاهُمْ بَنِي الرُّشْدَةِ وَسَمَّى بَنِي مُغَوِيَّةٍ بَنِي رِشْدَةَ قَالَ أَبُو دَاوُدَ تَرَكْتُ أَسَانِيدَهَا لِلِإِخْتِصَارِ.

Sa'eed Ibn al-Musayyab narrated that his father said on the authority of his grandfather (Hazzn): The Prophet ﷺ asked, 'What is your name?' He replied, 'Hazzn (rugged).' He said, 'You are Sahl (smooth)!', 'Hazzn said, 'No! Smooth is trodden upon and disgraced.' Sa'eed said: I then thought that ruggedness would remain among us after it!

Aboo Daawood said: The Prophet ﷺ changed the names al-'Aas (disobedient), 'Azeez (mighty), 'Atalah (rough), Shaytaan (devil), al-Hakam (judge), Ghuraab (crow) Hubaab, (serpent) and he changed the name Shihaab (fire) and called him Hishaam (destroyer). He changed the name Harb (war) and called him Salm (peace). He changed the name al-Munba'ith (one who lies) and called him al-Mudtaji' (one who gets up). He changed the name of a land 'Afirah (barren) and called it Khadrah (green). He changed the name Sha'b al-Hudaa (mountain path of guidance). He changed the name Banoo al-Zinyah (children of fornication) and called them Banoo al-Rushdah (children of a woman who is on the right path). He changed the name Banoo Mughwiyah (children of a woman who allures and goes astray), and called them Banoo Rushdah (children of a woman who is on the right path).

Aboo Daawood further said: I omitted the chains of these for the sake of brevity.⁴⁹

Al-Khitaan: Is it compulsory or not ?

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالْإِسْخَذَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأُظْفَارِ وَتَنْفُ الْأَبَاطِ."

Narrated Aboo Hurayrah ؓ I heard the Prophet ؐ saying, "Five practices are characteristic of the Fitrah⁵⁰: Circumcision⁵¹, shaving the pubic hair,

⁴⁹ Sunan Abee Daawood: vol. 3, p. 1378-9, no. 4938.

⁵⁰ The word 'fitrah' (lit. natural state) means the Sunnah of the Messenger of Allaah ؐ, because in another hadeeth reported by Aboo 'Awaanah, the word sunnah is used instead of fitrah. The conduct of the Messenger is in accordance with the natural state (fitrah). Some of the commentators have explained this word as meaning 'by the religion of Islaam', because it is given to man by the same Lord, Who has created nature and thus, there is a very close affinity between the two. Some of the scholars are of the view that fitrah here implies the inner sense of cleanliness in a man which, is a proof of his moral and mental health.

⁵¹ It is an operation that has been performed from ancient times, in which the foreskin of the male sexual organ is cut away. "The hygienic value of circumcision has today been generally conceded, and some physicians recommend the operation as a routine measure for all male infants. It is part of the routine bathing of an uncircumcised boy to draw back the foreskin and sponge the head of the penis, for general cleanliness and also to remove pasty white

cutting the moustaches short, clipping the nails, and depleting the hair of the armpits."⁵²

The two opinions on the issue of al-Khitaan

First opinion: It is not compulsory.⁵³

Second opinion: It is compulsory.⁵⁴

secretion called smegma, which accumulates under the foreskin and may lead to local irritation unless it is regularly cleansed. Whenever a new born is found to have a foreskin so long or so tight that it will be difficult to draw it back for washing or it will interfere with urination, the physician recommends circumcision." (Jerome and Julia Rainer, 'Sexual Pleasure in Marriage', p. 185-6)

⁵² Saheeh al-Bukhaaree: vol. 7, p. 516, no. 779. Saheeh Muslim: vol. 1, p. 159, no. 495. Sunan Abee Daawood: vol. 1, p. 13, no. 53.

⁵³ Imaam al-Hasan al-Basaree, Imaam Aboo Haneefah and some Hanbalee scholars say that it is not compulsory, but that it is a recommended Sunnah.

⁵⁴ Their evidences for this opinion are:

(1) The narration found in Musnad Ahmad in which the Prophet ؐ said, "The circumcision is Sunnah for man."

(2) They say that another narration found in Musnad Ahmad in which the Prophet ؐ mentioned some of the things which are not compulsory such as cutting the nails, shaving the hair from below the navel, etc. leads to the conclusion that circumcision is also not compulsory; because, it is incorrect to assert that some part of one narration is compulsory whereas, another part of it is not. It has either to be compulsory in its entirety or, non-compulsory in its entirety.

(3) Imaam al-Hasan al-Basaree said: During the time of Prophet ؐ, people belonging to different religions would convert to Islaam but the Prophet would never check whether or not they had gone through the procedure of circumcision. If it were compulsory, then he would have checked it.

Among those scholars of *Ahlu-Sunnah wal-Jamaa'ah* who are of the opinion that circumcision is compulsory (wajib) are Imaam Ash-Sha'bee, Imaam Rabee'ah, Imaam Al-Awzaa'ee, Imaam Yahyaa bin Sa'd Al-Ansaaree, Imaam Maalik, Imaam Ash-Shafi'ee and Imaam Ahmad. Imaam Maalik ruled that a man without circumcision cannot be an Imaam leading the congregational prayers, and his witness is not to be accepted. Their evidences are as follows:

عَنْ عُثَيْمِ بْنِ كُلاَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ قَدْ أَسْلَمْتُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْقِ شَعْرَ الْكُفْرِ يَقُولُ اخْلُقْ قَالَ وَأَخْبَرَنِي آخَرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لآخرَ مَعَهُ أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ وَاخْتَنِ.

'Uthaym ibn Kulayb reported from his father Kuthayr on the authority of his grandfather Kulayb that he came to the Prophet ﷺ and said: I have embraced Islaam. The Prophet ﷺ said to him, "Remove from yourself the hair that grew during the period of unbelief," saying "shave them." He further says that another person, other than the grandfather of 'Uthaym, reported to him that the Prophet ﷺ

⁵⁴ This author holds the same view as those who are of the second opinion. But it is upon readers to choose the opinion they deem supported by the evidence.

said to a man who accompanied him, "Remove from yourself the hair that grew during the period of unbelief and get yourself circumcised."⁵⁵

Allaah says in *The Qur'aan*,

﴿ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا﴾

"Then We have inspired you (O Muhammad) Follow the religion of Ibraaheem, the true in faith and he was not from the Polytheists."⁵⁶

In this verse, the Prophet ﷺ and his Ummah are commanded to follow the religion of Ibraaheem, therefore it is known that circumcision is from the religion of Ibraaheem عليه السلام. Imaam Al-Bukhaaree and Imaam Muslim have narrated that,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِخْتَنَ إِبْرَاهِيمُ بَعْدَ ثَمَانِينَ سَنَةً وَاخْتَنَ بِالْقُدُومِ مُخَفَّفَةً."

⁵⁵ Sunan Abee Daawood: vol. 1, p. 93-4, no. 356. *Saheeh* Sunan Abee Daawood: vol. 1, p. 72, no. 343.

⁵⁶ *An-Nahl*: ch. 16, v. 123.

Narrated Aboo Hurayrah ؓ: Allaah's Messenger ﷺ said, "Ibraaheem ؑ did his circumcision with an adze⁵⁷ at the age of eighty." ⁵⁸

The circumcision of girls ⁵⁹

عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيِّ أَنَّ امْرَأَةً كَانَتْ تَخْتِنُ بِالْمَدِينَةِ فَقَالَ لَهَا
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تُنْهَكِي فَإِنَّ ذَلِكَ أَحَقُّ
لِلْمَرْأَةِ وَأَحَبُّ إِلَى الْبُعْلِ."

Umm 'Atteeyah al-Ansaareeyah ؓ said: A woman used to perform circumcision in Madeenah. The Prophet ﷺ said to her, "Do not cut severely as that is better for a woman and more desirable for a husband." ⁶⁰

⁵⁷ A hand tool with a steel cutting blade.

⁵⁸ *Saheeh al-Bukhaaree*: vol. 4, p. 367-8, no. 575. *Saheeh Muslim*: vol. 4, p. 1262, no. 5844. The wordings are from *Saheeh al-Bukhaaree*.

⁵⁹ Not to be confused with 'Female Genital Mutilation', wherein the whole clitoris is cut-off in a horrendous operation.

⁶⁰ *Sunan Abee Daawood*: vol. 3, p. 1451, no. 5251. It is authenticated in *Saheeh Sunan Abee Daawood*: vol. 3, p. 989, no. 4391. Refer also to *Fathul Baaree*: vol. 10, p. 353. The reference is to the circumcision of girls and women. It was practised in 'Arabia at the advent of Islaam. It is disputed amongst the jurists. Some *Shafi'ee* scholars hold that circumcision of girls is obligatory, but others think it is only recommended. *Imaam 'Alaa*, and some *Hanbalee* jurists, and some *Maalikee* jurists also hold it is obligatory. →
→ Imaam Aboo

Religious upbringing and teaching

It is from the teachings of the Prophet Muhammad ﷺ, and of all the Prophets (عليهم السلام) before him, that the life of this world is but an initial yet brief stage that eventually leads to the everlasting life of the Hereafter. It is therefore, essential that children be taught righteous deeds from the very outset, in order to lead a God-fearing life. It is only the good deeds that brighten their prospects in the life of the Hereafter. Hence, parents who truly love their children will bring them up Islaamically. Negligence in imparting correct religious instruction to children will be held accountable on the Day of Judgement. The *Qur'aan* makes it a priority for the Believers to save their families from the ultimate calamity, the Hellfire- as Allaah says in *Soorah at-Tahreem*:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ ﴾

"O you who Believe! Ward-off from yourselves and your families a Fire whose fuel will be men and stones..." ⁶¹

Haneefah, says that it is recommended and not obligatory. *Imaam Maalik* also holds that it is recommended. According to *Imaam Ahmad*, circumcision of women is recommended but it is obligatory on men ('Awnal Ma'bood, IV, 541-2). According to this author the opinion of *Imaam Ahmad* is more accurate. For additional details please refer to *Fathul Baaree*: vol. 10, p. 353-5.

⁶¹ *At-Tahreem*: ch. 66, v. 6. In this verse it clears that it our responsibility to protect ourselves as well as our family members from the fire of Hell. Therefore, it is to be clearly understood that if we take care of ourselves → and fulfil our duties towards Allaah but we don't care for our wives, children and all the

Soorah al-Munaafiqoon,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾

"O you who believe! Let not your properties or your children divert you from the remembrance of Allaah. And whoever does that, then they are the losers." ⁶²

members of the family then, surely we will be asked about them. As it was mentioned in the above hadeeth that we all will be asked regarding our families.

⁶² Al-Munaafiqoon: ch. 63, v. 9. Worldly riches are but fleeting sources of enjoyment. They should not turn the religious man from his devotion to Allaah. The "Remembrance of Allaah" includes every act of service and goodness, every kind of thought and good deed, this is the sacrifice which Allaah requires of us. If we fail in this, the loss is our own, not anyone else's. If we are unable to fulfil our duties towards Allaah in respect of our children, then they cannot help us on the Day of Judgement. If the women are unable to fulfil their duties because we did not teach them Islaam, then we are to be blamed on the Day of Judgement. No-one will be able to help anyone else on the Day of Judgement, instead they will run away from one another as mentioned in the Holy Qur'aan: ch. 80, v. 33-42.

"At length when there comes As-Sakhhah (the Day of Judgement's Second Trumpet). That Day shall a man flee from his own brother, from his mother, his father, and from his wife and his children. Everyman that Day, will have enough to make him careless of others. Some faces that Day will be bright, laughing and rejoicing at the good news. And other faces that day will be dust-stained. Darkness will cover them, such will be the rejecters of Allaah, the doers of iniquity." →

For the parents who act responsibly and are a source of guidance for their children, there is a great reward with Allaah, as Allaah mentions in the Holy Qur'aan:

→ Also see Holy Qur'aan, Soorah al-Ma'aarij: ch. 70, v. 10-14 and Soorah al-Kahf: ch. 18, v. 46:

"Wealth and children are the adornment of life of this world. But the good righteous deeds that last, are best in the sight of your Lord as reward, and better in respect of hope."

Soorah ash-Shoorah: ch. 42, v. 49-50:

"To Allaah belongs the Kingdom of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan), He bestows female (offspring) upon whom He Wills, and bestows male (offspring) upon whom He Wills."

Soorah at-Taghaabun: ch. 64, v. 14-5:

"O you who Believe! Verily, among your wives and your children there are enemies for you (i.e., may stop you from the obedience of Allaah) therefore beware of them! But if you pardon them and overlook, and forgive (their faults), then verily Allaah is Oft-Forgiving, Most Merciful". "Your wealth and your children are only a trial, whereas Allaah! With Him is a great reward (Paradise)."

See fns. 5494-6 from Yoosuf 'Alee's Translation.

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ﴾

"And those who believe and their offspring⁶³ follow them in Faith - to them shall We join their offspring and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned."⁶⁴

Like every other matter that deals with the welfare of the Muslim Ummah, the Messenger of Allaah ﷺ has given specific guidelines on the Islaamic education of children. Certainly the most important fundamental to teach children, is *Tawheed*. In this regard, there is a good example for Muslim parents in Luqmaan's (عليه السلام) advice to his son. Allaah, the Most High, says:

﴿وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ. وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ... يَا بُنَيَّ إِنَّهَا إِنْ تَكُنْ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

⁶³ See fn. 5054 from Yousuf 'Alee's translation.

⁶⁴ Soorah Al-Toor: ch. 52, v. 21. See fn. 5055 from Yousuf 'Alee's Translation.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ. وَلَا تُصَغِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ. وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿

"We bestowed (in the past) Wisdom upon Luqmaan: Show gratitude to Allaah. Any who is grateful does so to the profit of his own soul: but if any is ungrateful, verily Allaah is free of all wants, worthy of all praise. Behold! Luqmaan said to his son by way of instruction: O my son join not in worship (others) with Allaah, for false worship is indeed the highest wrongdoing... O my son (said Luqmaan), if there is (but) the weight of a mustard seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allaah will bring it forth: for Allaah understands the finer mysteries, (And) is well acquainted (with them). O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever befalls you; for this is firmness (of purpose) in (the conduct of) affairs. And do not swell your cheek (for pride) at men, nor walk in insolence through the earth; for Allaah does not love any arrogant boaster. And be moderate in pace, and lower your

voice; for the harshest of sounds without doubt, is the braying of the ass.”⁶⁵

To summarise, Luqmaan advised his son:

- (a) Do not join in worship, others with Allaah, for this is the greatest wrongdoing.
- (b) That indeed, Allaah has Knowledge of the smallest objects in the heavens and earth, He Alone understands their finer mysteries and is capable of bringing them forth.
- (c) Establish regular prayer.
- (d) Enjoin what is just, and forbid what is wrong.
- (e) Be patient with the hardships that befall you.
- (f) Beware of falling into false pride.
- (g) Do not be among the arrogant boasters, for such are the ones whom Allaah dislikes.
- (h) Be moderate in pace.
- (i) Lower your voice, for the harshest of sounds is that of the donkey.

Muslim parents must lay special emphasis on making their child aware of the greatest *dhulm* (injustice)... *shirk*.

⁶⁵ Luqmaan: ch. 31, v. 12-9.

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا يَا رَسُولَ اللَّهِ آيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ لَيْسَ ذَلِكَ إِنَّمَا هُوَ الشِّرْكُ أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ ﴿يَا بُنَيَّ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾.

Narrated ‘Abdullaah ﷺ: When the verse, “Those who believe and mix not their belief with wrong (*dhulm*)” was revealed, the Muslims felt it very hard on them and said, ‘Oh Allaah’s Messenger! Who amongst us does not do wrong to himself?’ He replied, ‘The verse does not mean this. It means to associate others in worship with Allaah! Didn’t you hear what Luqmaan said to his son when he was advising him, ‘O my son! Join not others in worship with Allaah. Verily joining others in worship with Allaah is a great wrong indeed.’”⁶⁶

If the child is unaware of the correct Islaamic teachings and the dangers of *shirk*, he is eventually likely to be misguided by Satan. The child should be taught that the very purpose of man’s creation is to worship Allaah Alone and not to associate anything with it. That man was not created to struggle for wealth and status, rather, the honourable are those who strive in Allaah’s cause, and martyrdom is the greatest of honours.

⁶⁶ Luqmaan: ch. 31, v. 13. This hadeeth is found in *Saheeh al-Bukhaaree*: vol. 4, p. 424, no. 639.

The child must be taught the correct way of worship, and the importance of the correct intention, which is to make all actions for the sake of Allaah Alone.

عَنْ مُعَاذٍ قَالَ أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ
كَلِمَاتٍ قَالَ: " لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَخُوفْتُ وَلَا
تَعْقَنَّ وَالِدَيْكَ وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ وَلَا تَتْرَكَنَّ
صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَإِنْ مَنَ تَرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَقَدْ
بَرِئَ مِنْهُ دِمَّةُ اللَّهِ وَلَا تَشْرَبْ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاجِسَةٍ
وَأَيَّامُكَ وَالْمَعْصِيَةِ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ وَإِيَّاكَ
وَالْفِرَارَ مِنَ الرَّحْفِ وَإِنْ هَلَكَ النَّاسُ وَإِذَا أَصَابَ النَّاسُ مُوتَانٌ
وَأَنْتَ فِيهِمْ فَاتَّبِعْ وَأَتَّقِ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَفُتَّ عَنْهُمْ
عَصَاكَ أَذِنًا وَأَخْفِئَهُمْ فِي اللَّهِ "

Mu'aadh ؓ reported: Allaah's Messenger ﷺ instructed me to do ten things saying, "Do not associate anything with Allaah even if you are killed or burnt on that account. Do not be disobedient to your parents even though they command you to abandon your family and your property, and do not deliberately neglect to observe a prescribed prayer, for he who deliberately neglects the prescribed prayer will be out of the protection of Allaah. Do not drink wine for it is the height of every obscenity; and shun wine for with evil there descends the wrath of Allaah.

Beware of running from the battlefield even if the people perish and death overtakes them and you are amongst them. Show steadfastness and spend on your children according to your means and do not refrain from using pressure with a view to training them and inculcating in them the fear of Allaah." 67

The first utterance of the child

During the period of early childhood, children learn predominantly from experience. Therefore, he must be taught 'Tawheed' as was mentioned in Soorah Luqmaan, and he should utter the kalima of Laa-ilaha-illAllaah, when he first begins to speak. As was indicated earlier, this is the same reason why the *ghaam* was pronounced in the infant's ear soon after its birth.⁶⁸ The companions of the Prophet ﷺ thus emphasised that the child be taught the du'aa of seeking Allaah's refuge from cowardice, from being brought back to a bad state in old age, from the afflictions of the world, and from the punishment in the grave:

عَنْ عَمْرٍو بْنِ مَيْمُونِ الْأَوْدِيِّ قَالَ كَانَ سَعْدٌ يَعْلَمُ بَنِيَهُ هَؤُلَاءِ
الْكَلِمَاتِ كَمَا يَعْلَمُ الْمُعَلِّمُ الْعِلْمَانَ الْكِتَابَةَ وَيَقُولُ إِنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ مِنْهُمْ ذِكْرَ الصَّلَاةِ: اللَّهُمَّ

⁶⁷ Musnad Imaam Ahmad. Ash-Shaykh al-Albaanee has authenticated this hadeeth in Irwaa ul-Ghaleel: vol. 7, p. 87-91, no. 2026.

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The child must be taught the correct way of worship, and the importance of the correct intention, which is to make all actions for the sake of Allaah Alone.

عَنْ مُعَاذٍ قَالَ أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرٍ
كَلِمَاتٍ قَالَ: " لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَخُرِفَتْ وَلَا
تَعْقَنْ وَالدِّيكَ وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ وَلَا تَتْرُكَنَّ
صَلَاةَ مَكْتُوبَةٍ مُتَعَمِّدًا فَإِنْ مِنْ تَرَكَ صَلَاةَ مَكْتُوبَةٍ مُتَعَمِّدًا فَقَدْ
بَرِئَ مِنْهُ دِمَةٌ اللَّهِ وَلَا تُشْرِبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاجِسَةٍ
وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ وَإِيَّاكَ
وَالْفِرَارَ مِنَ الرَّحْفِ وَإِنْ هَلَكَ النَّاسُ وَإِذَا أَصَابَ النَّاسُ مُوْنَانِ
وَأَنْتَ فِيهِمْ فَاقْبُتْ وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَوَفِّعْ عَنْهُمْ
عَصَاكَ أَذْنًا وَأَجْفَهُمْ فِي اللَّهِ "

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الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمَعْلَمُ الْعِلْمَانَ الْكِتَابَةَ وَيَقُولُ إِنَّ رَسُولَ
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إِنِّي أَعُوذُ بِكَ مِنَ الْجَنِّ وَأَعُوذُ بِكَ أَنْ أَرُدَّ إِلَى أَرْدَنِ الْعَمْرِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ *

Narrated 'Amr bin Maymoon Al-Awdee that Sa'd ؓ used to teach his sons the following words, just as a teacher teaches his students the skill of writing, and used to say that Allaah's Apostle ؓ used to seek refuge with Allaah from them (i.e., the evils) at the end of every prayer. The words are:

(Allaahumma innee a'oothu bika minal jubuni wa a'oothu bika an arudda ilaa artha lil 'umari wa a'oothu bika min fitnatid dunyaa wa a'oothu bika min 'athaabil qabr)

"Oh Allaah! I seek refuge with You from cowardice, and I seek refuge with You from being brought back to a bad state of old age and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave." ⁶⁹

The etiquette of eating

عُمَرُ بْنُ أَبِي سَلَمَةَ يَقُولُ كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ

⁶⁹ Saheeh al-Bukhaaree vol. 4, p. 57, no. 76.

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا غُلَامُ سَمِّ اللَّهَ وَكُنْ بِسَمِّكَ وَكُنْ
مِمَّا يَلِيكَ فَمَا زَالَتْ تِلْكَ طَعْنِي بَعْدَ"

Narrated: 'Umar bin Aboo Salamah ؓ I was a boy under the care of Allaah's Apostle ؓ and my hand used to go around the dish whilst I was eating. So Allaah's Apostle ؓ said to me, "Oh boy! Mention the Name of Allah, and eat with your right hand, and eat of the dish that which is nearer to you." Since then, I have applied those instructions when eating. ⁷⁰

Teaching the Sunnah of worship

In general, children develop the faculty of understanding at the age of seven, and it is at this time that they should be taught the regulations pertaining to worship. By age ten, they should perform salaah regularly, for they are now old enough to realise the obligation of salaah. If they fail to do so, they must be disciplined. Furthermore, if there is more than one child in the home, their beds must now be separated.

عَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَمِعَ

⁷⁰ Saheeh al-Bukhaaree: vol. 7, p. 221, no. 288.

سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ."

Narrated by 'Abdullaah bin 'Amr bin al-'Aas ؓ that the Prophet ﷺ said, "When your children attain the age of seven, insist upon them offering salaah (regularly), and when they are ten years old, punish them if they do not, and have separate beds for them (to sleep on)."⁷¹

عَنْ مُصَنَّبِ بْنِ سَعْدٍ قَالَ صَلَّيْتُ إِلَى جَنْبِ أَبِي قَالَ وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيْ فَقَالَ لِي أَبِي اضْرِبْ بِكَفَيْكَ عَلَى رُكْبَتَيْكَ قَالَ ثُمَّ فَعَلْتُ ذَلِكَ مَرَّةً أُخْرَى فَضْرَبَ بَدْيَ وَقَالَ إِنَّا نُهَيَّا عَنْ هَذَا وَأَمَرْنَا أَنْ نَضْرِبَ بِالْأُكْفِ عَلَى الرُّكْبِ.

Mus'ab bin Sa'd said : I prayed by the side of my father. I put both of my hands between my knees (in ruk'oo - the bowing position). He prohibited me from

⁷¹ Sunan Abee Daawood: vol. 1, p. 125-6, no. 495. *Saheeh Sunan Abee Daawood*: vol. 1, p. 97, no. 466. Although prayer is not obligatory on minors, in view of the significance of prayer, the Prophet commanded that they are beaten if the children do not pray at the age of ten. If the children do not learn how to pray at a tender age, and if they are not accustomed to the pronouncements of the prayer, there is a likelihood that they may not pray upon attaining adulthood. Commanding children to pray at the age of ten is a form of education and training. This applies equally both to male and female children.

doing this. I then repeated it, so he said, 'Do not do this, because we used to do so, but we were prohibited, and commanded to put our hands on the knees.'⁷²

عَنِ ابْنِ عَبَّاسٍ قَالَ بَثُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَهَا فِي لَيْلِهَا فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبُشَاءَ ثُمَّ جَاءَ إِلَى مَنْزِلِهِ فَصَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ نَامَ ثُمَّ قَامَ ثُمَّ قَالَ نَامَ الْغُلَامُ أَوْ كَلِمَةً تُشَبِّهُهَا ثُمَّ قَامَ فَقُمْتُ عَنْ يَسَارِهِ فَيَجْعَلُنِي عَنْ يَمِينِهِ فَصَلَّى خَمْسَ رَكَعَاتٍ ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ خَطِيطَهُ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

Narrated Ibn 'Abbaas ؓ: I stayed overnight in the house of my aunt Maymoona bint al-Haarith (the wife of the Prophet ﷺ) while the Prophet was there with her during her night turn. The Prophet ﷺ offered the 'Ishaa' prayer (in the mosque), returned home and after having prayed four raka'aat, he slept. Later, he got up in the night and then asked whether the boy (or he used a similar word) had slept. Then he stood for the prayer and I stood by his left side, but he made me stand to his right and offered five raka'aat

⁷² *Saheeh al-Bukhaaree*: vol. 1, p. 419-20, no. 756. *Saheeh Muslim*: vol. 1, p. 270, no. 1089. *Sunan Abee Daawood*: vol. 1, p. 222, no. 866.

followed by two more raka'at. Then he slept and I heard him snoring, (after a while) he left for the (Fajr) prayer. ⁷³

Training for fasting

عن الرُّبَيْعِ بِنْتِ مُعَوِّذٍ قَالَتْ أَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَدَاةَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ مَنْ أَصْبَحَ مُفْطِرًا فَلَيْتِمَ بَقِيَّةَ يَوْمِهِ وَمَنْ أَصْبَحَ صَائِمًا فَلَيْصُمُ قَالَتْ فَكُنَّا نَصُومُهُ بَعْدَ وَنُصَوِّمُ صَبَاتَنَا وَنَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَغْطَيْنَاهُ ذَلِكَ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ.

Narrated Ar-Rubay'i bint Mu'awadh ؓ: "The Prophet ﷺ sent a messenger to the village of the Ansaar on the morning of the day of 'Aashooraa' (10th of Muharram) to announce, 'Whoever has eaten something should not eat but complete the fast, and whoever is observing the fast should complete it.'" She further said, "Since then we used to regularly fast on that day and also make our boys fast. We used to make toys of wool for them, boys and if any of them cried, he was given the toys until it was the time of breaking the fast." ⁷⁴

⁷³ Saheeh al-Bukhaaree: vol. 1, p. 88, no. 117.

⁷⁴ Saheeh al-Bukhaaree: vol. 3, p. 103-4, no. 181.

عن سَعِيدِ بْنِ جُبَيْرٍ قَالَ إِنَّ الَّذِي تَدْعُونَهُ الْمُفْصَلُ مِنَ الْمُحْكَمِ قَالَ وَقَالَ ابْنُ عَبَّاسٍ تُوْفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنُ عَشْرِ سِنِينَ وَقَدْ قُرَأَتْ الْمُحْكَمُ.

Learning the Qur'aan

Narrated Sa'eed bin Jubayr ؓ: Those Soorahs which you people call the Mufasssal⁷⁵ are the Muhkam.⁷⁶ And Ibn 'Abbaas ؓ said, "Allaah's Messenger died when I was a boy of ten years, and I had learnt the Muhkam (of the Qur'aan)."⁷⁷

Manners of sleeping

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ."

In a hadeeth narrated by 'Abdul 'Aas ؓ, the Prophet ﷺ said, "When your children

⁷⁵ The Mufasssal are those sooraat which start with Sooratul-Hujuraat to the end of the Qur'aan.

⁷⁶ The Muhkam are those sooraat which contain no abrogated decrees or orders.

⁷⁷ Saheeh al-Bukhaaree: vol. 6, p. 506, no. 554.

attain the age of seven, insist upon them offering salaah (regularly), and when they are ten years old, punish them if they do not, and have separate beds for them (to sleep on).”⁷⁸

The kind and fair treatment of children

This issue also deserves our attention, since even today, some societies discriminate against the female child, considering her as an unwanted burden. Such cases are similar to that of the pre-Islamic ‘Arabs.’⁷⁹ As Allaah says:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ
يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

“And when the news of (the birth of), a female (child) is brought to any of them, his face becomes dark and he is filled with inward grief. He hides himself from the people, because of the evil whereof he has been informed. (Asking himself): Shall he

⁷⁸ See footnote 72, on page 48.

⁷⁹ The ‘Arabs used to hate female children in pre-Islamic time burying them alive. They preferred to have male children who could fight in wars and earn booty for them. Islam forbade this practice, and the Prophet mentioned the excellence of supporting female children.

keep her in dishonour, or bury her in the earth?
Certainly evil is their decision.”⁸⁰

The Prophet Muhammad ﷺ not only stated that kind treatment was the natural right or claim of the daughters, but, also that the believers who fulfil this obligation will be rewarded with Paradise. The believers who show kindness to their daughters will have the privilege of being close to the Prophet ﷺ on the Day of Judgement, just like the fingers of a hand, when joined together.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضُمَّ
أَصَابِعُهُ.

It is related by Anas that the Prophet ﷺ said, “The believer who bears the responsibility of two daughters and supports them until they attain puberty, then he and I will be as close to one another like this on the Day of Judgement.” Anas adds that the Prophet ﷺ demonstrated by joining the fingers of his hand; just as the fingers were close to one another, then in the same way, the believer will be close to him on the Day of Judgement.⁸¹

⁸⁰ An-Nahl: ch. 16, v. 58-9.

⁸¹ Saheeh Muslim: vol. 4, p. 1384, no. 6364. This hadeeth is also found in Sunan at-Tirmidhee and Musnad Imaam Ahmad.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَتْ امْرَأَةٌ مَعَهَا ابْنَانِ لَهَا
تَسْأَلُ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا
بَيْنَ ابْنَيْهَا وَلَمْ تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا فَأَخْبَرْتُهُ فَقَالَ مَنْ ابْنَتِي مِنَ هَذِهِ النِّسَاءِ
بِشَيْءٍ كُنْ لَهُ سِتْرًا مِنَ النَّارِ.

It is narrated that a very poor woman, with two daughters, came to 'Aa'ishah's place to beg. 'Aa'ishah had only one date with her at that time which she gave to the woman. The woman broke the date into two parts and gave one part each to the girls. She did not eat anything of it herself. After some time the Prophet came, and 'Aa'ishah related the incident to him, upon which he remarked, "The believing man or woman upon whom falls the responsibility of daughters, and he or she discharges the responsibility well and treats them with affection, the daughters will become a means of freedom, for him or her, in the Hereafter."⁸²

Treating children equally

The Messenger of Allaah has emphasised that parents be just and fair to all children, especially when they reward them with a gift. One child must not get more than the others. This is because justice and equality are pleasing to Allaah, whereas discrimination given rise to mutual hatred and jealousy. Such children do not

⁸² Saheeh al-Bukhaaree: vol. 2, p. 285, no. 499. Saheeh Muslim: vol. 4, p. 1384, no. 6362.

develop positive attitudes, the long-term consequences can only be imagined. It should however, be noted that there are exceptions to the rule. For example, the case of a physically handicapped child who unlike the other children, cannot earn his livelihood, a special favour to him will not be incorrect, rather it is the requirement of justice that one does so. Similarly, should a child dedicate himself to the cause of public welfare or to be an Imaam of whom may have little time to look after their economic needs, it would again be correct and deserving to make a reasonable allowance for him, over the other children.

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ أَتَى بِئِ أَبِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا فَقَالَ أَكُنْ لِيكَ نَحَلْتُ قَالَ لَا قَالَ فَارْدُدْهُ.

Narrates Nu'maan ibn Basheer: My father took me to the Prophet and said, "I have given a slave to this son of mine." The Prophet inquired, "Have you given the same to all of your sons?" "No," my father replied. Thereupon the Prophet said, "Then take it back!"⁸³

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عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ دَخَلَتْ امْرَأَةٌ مَعَهَا ابْنَتَانِ لَهَا
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قَالَ فَإِنِّي لَا أَشْهَدُ قَالَ ابْنُ عَوْنٍ فَحَدَّثْتُ بِهِ مُحَمَّدًا فَقَالَ إِنَّمَا
تَحَدَّثُنَا أَنَّهُ قَالَ: "قَارِبُوا بَيْنَ أَوْلَادِكُمْ."

Nu'maan ibn Basheer ۞ reported: My father conferred a gift upon me, and then brought me to Allaah's Messenger ۞ to make him a witness to it. He ۞ said, "Have you given such to every son of yours, as you have given to Nu'maan?" He said, "No." The Prophet ۞ said, "Don't you expect goodness from them as you expect from him?" He said, "Yes, of course!" He ۞ said, "I am not going to bear witness to it as it is injustice." Ibn 'Awn one of the narrators said: Verily, we narrated that he had said, "Observe equity amongst your children." ⁸⁴

عَنْ غَامِرٍ قَالَ سَمِعْتُ النُّعْمَانَ ابْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا وَهُوَ
عَلَى الْمَنْبَرِ يَقُولُ أَعْطَانِي أَبِي عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لَا
أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى رَسُولَ
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⁸⁴ Saheeh Muslim: vol. 3, p. 860, no. 3970.

سَائِرٌ وَلَدِكَ مِثْلَ هَذَا" قَالَ لَا قَالَ: "فَاتَّقُوا اللَّهَ وَأَعْمَلُوا الْبِرَّ
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If the parents die, the daughter's share in the inherited property is half that of the sons.⁸⁶ But if the parents are alive, whatever the parents give their children, is to be equally distributed among the sons and daughters.

To conclude this section, we would again like to remind our brothers and sisters in faith, that they should not neglect the rights

⁸⁵ Saheeh al-Bukhaaree: vol. 3, p. 459, no. 760. Saheeh Muslim: vol. 3, p. 859, no. 3965.

⁸⁶ An-Nisaa': ch. 4, v. 11.

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"So their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another...' " 90

﴿الْحَيَّاتُ لِلْحَيَّاتِ وَالْحَيَّاتُ لِلْحَيَّاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾

"Women impure for men impure, and men impure for women impure; and women of purity are for men of purity, and men of purity are for women of purity; these are not affected by what people say. For them there is forgiveness, and a provision honourable." 91

﴿...فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ...﴾

"...marry women of your choice..." 92

All the above verses remind us of one thing: that we are brothers and sisters in Islam. In Islam, Muslims are respected not for

90 Aali 'Imraan: ch. 3, v. 195.

91 An-Noor: ch. 24, v. 26.

92 An-Nisaa: ch. 4, v. 3.

their social status but for their religious status, as mentioned in Sooratul Hujuraat (ch. 49, v. 13), "Verily the most honoured of you in the sight of Allaah is (he who is) the most righteous of you." In Islaam, the religion is the only scale of measurement to judge the good or the bad of a person, and not social status. If a man respects his religion and follows the *Holy Qur'aan* and the Sunnah of the Prophet ﷺ, then naturally his social status will be high and respected. Therefore, it is the duty of the parent to look for a religious husband or wife for their child. The Prophet ﷺ has laid special emphasis upon this. 93

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا خَاطَبَ إِلَيْكُم مِّن تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرُجُوهُ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادَ عَرِيضٌ."

Aboo Hurayrah reported Allaah's Messenger ﷺ as saying, "When someone with whose religion and character you are satisfied, asks your daughter in marriage, accede to his request. If you do not do so, there will be temptation in the earth and extensive corruption." 94

As this hadeeth shows, when children attain marriageable age, the father has been made responsible to find them a spouse. The Sunnah is, that the entire ceremony be easy and simple. Needless

93 See hadeeth on page 15.

94 Saheeh Sunan at-Tirmitheh: vol. 1, p. 314-5, no. 865.

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to say, that all actions that are in accordance with the Sunnah will have in them the blessings of Allaah, whilst the adoption of innovative and un-Islamic practices make things difficult and expensive, let alone being devoid of blessings.

IV

Children's Duties to their Parents

Kind treatment and obedience to parents

Both the children's duties towards their parents, and the parent's responsibilities towards their children have been given equal importance in Islaam. To be obedient to parents and to show kindness to them, has been enjoined in the *Holy Qur'aan* with the Oneness and Worship of Allaah. It has been thus enjoined in such a manner that it appears that among human deeds, to obey parents and treat them with respect and kindness, is next only to Divine Worship. The Prophet ﷺ has also laid stress upon the rights of parents and the duties of children, in the same manner as he ﷺ has stressed the rights of children and the duties of parents.

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾

"And (remember) when We took a Covenant from the Children of Israaeel (saying): Worship none but Allaah (Alone); and be dutiful and good to parents..."⁹⁵

In this verse, it is mentioned that the people of the scripture had been commanded to worship Allaah Alone, and not to join.

⁹⁵ Al-Baqarah: ch. 2, v. 83.

anything in worship with Him, and the second command was to be kind, good and obedient to parents.

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾

“And worship Allaah, and join none with Him in worship; and do good to parents...” 96

In this verse, we are commanded to worship Allaah Alone, and also that we should not join or make any partner in worship with Him, and to be good and dutiful to our parents.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ أَنْ تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾

“Say (O! Muhammad ﷺ): ‘Come, I will recite what your Lord has prohibited you from. Join not anything in worship with Him; be good and dutiful to your parents...’” 97

In this verse, the Prophet ﷺ has been commanded to invite the people of the scripture to Islaam by introducing them to the common message of Islaam which is, to worship Allaah without joining anything in worship with Him, and to be dutiful to the

⁹⁶ An-Nisaa': ch. 4, v. 36.

⁹⁷ Al-An'aam: ch. 6, v. 151.

How to be good and dutiful to parents

The verses mentioned above are commanding the Muslims to worship Allaah Alone and not to join anything in worship with Him. The second command is to be good and dutiful to our parents. In the following verses, mention is made of how one can be good, kind and dutiful to one's parents:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. And if one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honour. And, lower to them (out of kindness), the wing of submission through mercy, and say, ‘My Lord! Bestow on them Your Mercy, as they cherished me and brought me up when I was small.’” 98

The prescribed manners are as follows:

- (1) To be kind, good and dutiful.
- (2) To avoid saying words of disrespect to them.

⁹⁸ Al-Israa: ch. 17, v. 23-4.

- (3) To avoid shouting at them.
- (4) To address them in terms of honour.
- (5) To lower the wing of humility to them.
- (6) To ask Allaah to bestow His Mercy upon them.

This demonstrates that amongst the righteous deeds, obedience to one's parents and treating them kindly is second only to Divine Worship.

Why obedience to parents is so important

My brothers and sisters, have you ever asked yourself this question: *why obedience to parents is so important?* The Holy Qur'aan has the answer:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدِكَ إِلَيَّ الْمَصِيرُ﴾

"And We have enjoined upon man (to be good and dutiful) to his parents; (because) his mother bore him in weakness, and hardship upon weakness and hardship, and his weaning is in two years. (Hear the command, therefore), 'Show gratitude (and thanks) to Me and to your parents; (then) unto Me is the final destination.'"⁹⁹

⁹⁹ Lugmaan: ch. 31, v. 14.

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

"And We have enjoined on man to be kind and dutiful to his parents; because) his mother bears him with hardship, and she gives him birth with pain and hardship. The carrying of the (child) to his weaning is (a period of) thirty months, until when he reaches the age of full strength and attains forty years, he says, 'O my Lord! Grant me the power and ability that I may be grateful for Your favour which You have bestowed upon me, and upon both my parents, and that I may do righteous good deeds, such as to please You; and make my offspring good . Truly, I have turned to You in repentance, and truly I am one of the Muslims (Who submits to Your Will).'"¹⁰⁰

The Holy Qur'aan has explained to us very clearly that, because of the hardship and severe pain which are borne by the parents, especially the mother, we have to treat them kindly and obey them.

¹⁰⁰ Al-Ahqaaf: ch. 46, v. 15.

Allaah has praised His two Prophets (The Prophet Yahyaa and the Prophet 'Eesaa (عليهما الصلاة والسلام) in the *Holy Qur'aan* as the sincere worshipers of His and obedience to their parents:

﴿وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا﴾

"And (Yahyaa) was dutiful to his parents, and he was neither arrogant nor disobedient (to Allaah or to his parents)." ¹⁰¹

﴿وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا﴾

"And Allaah made me ('Eesaa) kind and dutiful to my mother, and made me not arrogant or unblessed." ¹⁰²

It is a great honour that one is praised by Allaah, The Greatest. Therefore, all Muslims must try their best to attain this honour. May Allaah guide us to, and help us to follow the *Holy Qur'aan* and the Sunnah of the Prophet ﷺ.

The Qur'aanic example of an obedient son

The *Holy Qur'aan* has mentioned an example of the obedient son who is asked by his father to sacrifice himself and the obedient

¹⁰¹ Maryam: ch. 19, v. 14.

¹⁰² Maryam: ch. 19, v. 32.

son replies saying, 'Oh my father do what you think better for me.' The *Holy Qur'aan* says:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَابُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ﴾

"Then, when he (the son of Prophet Ibraaheem عليه السلام Ismaeel) was old enough to walk with him, he said, 'Oh my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allaah). So, what do you think?' (The son) said, 'O my father! Do that which you are commanded, insha'Allaah (if Allaah Wills), you shall find me of the patient.'" ¹⁰³

Dear Muslim brothers and sisters, imagine what rights Islaam has given to parents, that if they ask for the most precious and valuable thing from their children, then the children should not say no to them. The Prophet ﷺ has stressed the rights of parents and the duties of children, in the same way as he has stressed the rights of children and the duties of parents.

Parents are the Heaven and Hell of the child

This shows that if a person obeys his parents, attends to their needs, comforts and keeps them happy, he will attain Paradise. Alternatively, if he is rude and disobedient to them and offends

¹⁰³ As-Saaffaat: ch. 37, v. 102.

them by ignoring their feelings, or by causing them grief in any other way, his place shall be in Hell.

Pleasing parents, pleases Allaah

Anyone who seeks to please Allaah should earn the good pleasure of his parents. To keep the parents pleased is essential, since their anger and displeasure will lead to Allaah's anger and displeasure. The Prophet ﷺ has said:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
"رَضِيَ الرَّبُّ فِي رَضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ."

'Abdullaah bin 'Amr reported Allaah's Messenger ﷺ as saying, "The Lord's good pleasure results from a father's good pleasure, and the Lord's displeasure results from a father's displeasure." ¹⁰⁴

Here the mother has not been mentioned, but, according to many other *ahadeeth*, the right of the mother with regard to service and kind treatment is even higher than that of the father. Therefore, her pleasure or displeasure will carry an equal significance.

¹⁰⁴ It is authenticated in *Saheeh Sunan at-Tirmitheh*: vol. 2, p. 176, no. 1549.

Paradise lies at the mother's feet

In one *hadeeth*, the Prophet ﷺ has clearly stated that a person's Paradise lies at his mother's feet. By serving her well and being obedient to her, one can attain Paradise.

عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ أَنَّ جَاهِمَةَ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: "يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَعْزُو وَقَدْ جِئْتُ أَسْتَشِيرُكَ" فَقَالَ: ((هَلْ لَكَ مِنْ أُمٍّ)) قَالَ "نَعَمْ" قَالَ: ((فَالْزِمِيهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا)).

Mu'aaweeyah bin Jaahimah narrated that Jaahimah came to the Prophet ﷺ and said, "Messenger of Allaah ﷺ, I desire to go on a military expedition and I have come to consult you." He ﷺ asked him, "Do you have a mother?" and when he replied that he had, the Prophet ﷺ said, "Stay with her, for paradise is at her foot." ¹⁰⁵

عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَجُلًا أَتَاهُ فَقَالَ إِنَّ لِي امْرَأَةً وَإِنَّ أُمِّي تَأْمُرُنِي بِطَلَاقِهَا قَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

¹⁰⁵ Ash-Shaykh al-Albaanee has said that the chain of narrators is good, meaning it is authentic. *Mishkaat al-Masaabeeh*: vol. 3, p. 1382, no. 4939. *Saheeh Sunan an-Nasaaee*: vol. 2, p. 651, no. 2908

وَسَلَّمَ يَقُولُ: "الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ
الْبَابَ أَوْ احْفَظْهُ."

Abud-Dardaa ؓ narrated that when a man came to him and said, "I have a wife whom my mother commands me to divorce," he replied to the man that he had heard Allaah's Messenger ؐ say, "A parent is the best of the gates of Paradise; so if you wish, keep to the gate, or lose it." ¹⁰⁶

In some other ahaadeeth the Prophet ؐ has explained that serving the mother, the maternal aunt and maternal grandmother, are among the acts by whose piety, even the repentance of a great sinner and evil-doer is accepted and he is forgiven.

عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي تَوْبَةٌ قَالَ: "هَلْ لَكَ مِنْ أُمٍّ" قَالَ "لَا" قَالَ "هَلْ لَكَ مِنْ خَالَةٍ" قَالَ "نَعَمْ" قَالَ "فَبَرِّهَا."

Ibn 'Umar narrated that a man came to the Prophet ؐ and said, "Messenger of Allaah ؐ! I have committed a serious sin. Can I do any act of penitence?" He asked ؐ him, "Do you have a mother?" and when he replied that he had not, he ؐ

¹⁰⁶ It is authenticated in *Saheeh Sunan at-Tirmidhee*: vol. 2, p. 175, no. 1548.

asked, "Do you have a maternal aunt." On his replying that he had, he ؐ said, "Then act kindly towards her." ¹⁰⁷

Treatment towards polytheistic parents

If a person's parents are polytheists, and they want him to follow their faith, he should refuse. Nevertheless, he should continue to be kind and respectful to them.

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ قَبِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ وَهِيَ رَاغِبَةٌ أَفَأَصِلُ أُمِّي قَالَ نَعَمْ صِلِي أُمَّكِ.

Asmaa bint Abee Bakr ؓ relates that her mother had come to Madeenah, from Makkah, to meet her. Her mother followed the Pagan customs and beliefs, so Asmaa ؓ enquired from the Prophet ؐ as to how she was to treat her- whether she should have nothing to do with her, as she was a Pagan, or treat her as a daughter should, and show kindness to her. The Prophet ؐ told her to be kind and considerate, and to

¹⁰⁷ It is authenticated in *Saheeh Sunan at-Tirmidhee*: vol. 2, p. 177, no. 1554.

behave towards her as was a mother's due from a daughter. ¹⁰⁸

Serving parents is preferable to Jihaad

Jihaad is compulsory for the Muslim community. A Muslim should take permission from his parents to go for Jihaad, but when an enemy of Islaam attacks the Muslim rights or their country, then he does not require the permission of his parents. When the parents of a person are in need of his help and attention, then it is preferable for him to serve them than to go on Jihaad.

عَبْدَ اللَّهِ بْنُ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَأْذَنَهُ فِي الْجِهَادِ فَقَالَ أَحْيَى وَالْبَدَاكَ قَالَ نَعَمْ قَالَ فَفِيهِمَا فَجَاهِدْ.

A person once came to the Prophet ﷺ and said that he wanted to participate in the Jihaad. The Prophet ﷺ asked him, "Are your parents alive?" "Yes, they are alive," he replied. The Prophet ﷺ said, "Then strive

¹⁰⁸ *Saheeh al-Bukhaaree*: vol. 3, p. 477, no. 789. *Saheeh Muslim*: vol. 2, p. 481, no. 2194-5.

in their service and assist them at the time of their need. (This is your Jihaad)." ¹⁰⁹

This hadeeth indicates how great the reward for servicing the parents is in the Eyes of Allaah. The scholars are of the opinion that this is correct only in instances where the parents are Muslims; but where they are non-Muslims, it is not necessary to seek their permission for participating in Jihaad. Some of the scholars are of the view that the Holy Prophet ﷺ exempted that particular individual from Jihaad because of the peculiar circumstance of his parents. In his case there was no-one else to look after them except their son, therefore the Holy Prophet ﷺ asked him to serve them, because in these circumstances service to the parents was more important.

However, it must not be misunderstood that anyone whose parents are alive should not take part in Jihaad, and that only those whose parents have died should do so. In fact, the parents of many of the *Sahaabah* who took part in Jihaad, were living.

Allaah has commanded all Muslim children to obey their parents, but parents should not be obeyed if they ask the children to commit sin. Whether the sin is large or small, the *Holy Qur'aan* and the *ahaadeeth* command us not to do any act on behalf of others if it is disobedience to Allaah. The *Holy Qur'aan* says,

¹⁰⁹ *Saheeh al-Bukhaaree*: vol. 4, p. 153, no. 248; i.e., serve your parents and do your best to satisfy their needs, for this will be a substitute for fighting in Allaah's cause.

﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

"But if they (both) strive to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world, kindly and follow the path of him who turns to Me in repentance and obedience. Then to Me will be your return, and I shall tell you what you used to do." ¹¹⁰

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ. قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

"O you who believe! Take not for 'awleeya (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And

¹¹⁰ Luqmaan: ch. 31, v. 15; and al-Ankaboot: ch. 29, v. 8.

whoever does, then he is one of the thaalimoon (wrongdoers). Say: If your fathers, your sons, your brothers, your wives, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allaah, or His Messenger, and the striving hard and fighting in His cause (Jihaad) - then wait until Allaah brings about His decision (torment). And Allaah guides not the rebellious and disobedient to Allaah." ¹¹¹

In the above verses, we are told that we should not give priority and supremacy to anybody in opposition to Allaah, His Messenger and Jihaad in His cause. ¹¹² We should obey our elders and especially our parents only so long as they do not ask us to disobey Allaah; if they do so, then we should not obey them as has been mentioned in the hadeeth:

عَنْ عَلِيٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ."

Narrated by 'Alee bin Abee Taalib ؓ that the Prophet of Allaah ﷺ had said, "None among Allaah's creation is

¹¹¹ At-Tawbah: ch. 9, v. 23-4.

¹¹² For a more detailed discussion on this topic, see "Defence of Muslim Lands", by Shaykh Abdullaah Azzam.

to be obeyed when it involves disobedience to the Creator.”¹¹³

Supporting and taking care of parents

It is the duty of the Muslim children to support and look after their parents. It is very strange that many people use the excuse that they have to look after their own family, and hence it is very difficult for them to financially support their parents. In Islaam, parents have first priority in regard to their children. The *Holy Qur'aan* and the *Sunnah* of the Prophet ﷺ has focused on this very issue:

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ الدِّينِ وَالْآقْرَبِينَ وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

“They ask you (O Muhammad ﷺ) what they should spend. Say: Whatever you spend of good, must be for parents, and kindred, and orphans, and the poor who beg, and the wayfarers. And whatever you do of good deeds, Allaah Knows it well.”¹¹⁴

¹¹³ A similar narration is found in *Saheeh al-Bukhaaree*, *Saheeh Muslim* and many other books of hadeeth. This particular wording is from *Musnad Imaam Ahmad*, which is authenticated by *Imaam al-Albaanee* in *Saheehul Jaami' as-Sagheer wa Ziyaadath*: vol. 2, p. 1250, no. 7519 and 7520.

¹¹⁴ *Al-Baqarah*: ch. 2, v. 215.

The verse clearly defines the categories of people upon whom money can be spent:

- (1) Parents.
- (2) Kindred.
- (3) Orphans.
- (4) Those who are in need; and,
- (5) The wayfarers .

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ أَطِيبَ مَا أَكَلْتُمْ مِنْ كَسْبِكُمْ وَإِنْ أَوْلَادُكُمْ مِنْ كَسْبِكُمْ."

‘Aai’shah reported the Prophet ﷺ as saying, “The best things you enjoy come from what you earn, and your children come from what you earn.”¹¹⁵

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ لِي مَالًا وَوَلَدًا وَإِنْ وَالِدِي يَحْتَاجُ مَالِي قَالَ أَنْتَ وَمَالُكَ لِوَالِدِكَ إِنْ أَوْلَادُكُمْ مِنْ أَطِيبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلَادِكُمْ.

‘Amr bin Shu’ayb on his father’s authority, said that his grandfather narrated, that a man came to the

¹¹⁵ Or, “are a part of your earning.” The phrase expresses two ideas: firstly, that children are the result of marriage; and secondly, that parents who are in need may receive support from their children. This hadeeth is authenticated in *Saheeh Sunan at-Tirmitheeh*: vol. 2, p. 43, no. 1095.

Prophet ﷺ and said, 'Apostle of Allaah ﷺ! I have property and children, and my father finishes my property.' He replied, 'You and your property belong to your father; your children come from the best of what you earn; so enjoy from the earnings of your children.'¹¹⁶

This shows that provision for the maintenance of parents is obligatory on a child if they are poor. If a child does not give provision to his parents, they are allowed to take it from his property without his permission. This is the opinion of *Imaam Ash-Shafi'ee*. Other scholars do not stipulate this condition. According to them, provision for parents is incumbent on their children whether they need it or not.

A son can advise his parents

﴿إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا. يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا. يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا. يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا﴾

¹¹⁶ Sunan Abee Daawood: vol. 2, p. 1002, no. 2950. *Saheeh Sunan Abee Daawood*: vol. 2, p. 674, no. 3015.

"When he said to his father: O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O my father! Verily! There has come to me of knowledge that which came not to you. So follow me. I will guide you to a Straight Path. O my father! Worship not Satan. Verily! Satan has been a rebel against the Most Beneficent (Allaah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allaah) overtakes you, so that you become a companion of Satan (in the Hellfire)."¹¹⁷

The Prophet Ibraaheem gave religious advice to his parents. The most important advice is regarding the correct creed. It is one of the greatest duties of children that they should see that their parents have the correct 'aqeedah. If the belief of the parents is not correct, then it is the duty of the children to advise them as the Prophet Ibraaheem had done. May Allaah give us the courage to invite the people to the truth!

The great sin of disobeying parents

The time that the parents need to be looked after most carefully, is in their old age, and to serve them devotedly in that state is most pleasing to Allaah, and consequently it is an easy way to attain Paradise.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ" قِيلَ "مَنْ يَا رَسُولَ اللَّهِ" رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ ثُمَّ رَغِمَ أَنْفُهُ

¹¹⁷ Maryam: ch. 19, v. 42-5.

قَالَ " مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا ثُمَّ لَمْ
يَدْخُلِ الْجَنَّةَ. "

Aboo Hurayrah ؓ relates that the Prophet ﷺ said, "May he be disgraced, may he be disgraced, may he be disgraced!" "Who?" the Sahaaba enquired. "The person whose parents, or any one of them, are old-age during his lifetime and he does not earn Paradise (by being kind-hearted and dutiful to them)!" ¹¹⁸

Therefore, anyone who gets an opportunity to serve his parents in their old-age and does not benefit himself from it (to attain Paradise), undoubtedly, he is a most wretched person.

Just as the Prophet ﷺ declared serving ones parents well as an act of great virtue, he condemned being disobedient to them, or harming them, as a most serious and detestable sin.

وَالَّذِي قَالَ لَوْلَا إِلَهُي لَمَنْعَكُمْ أَتَعَذَّلَانِي أَنْ أَخْرُجَ وَقَدْ خَلَّتِ
الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ وَيْلَكَ آمَنْ إِنَّ وَعْدَ اللَّهِ
حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ. أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا
خَاسِرِينَ

¹¹⁸ *Saheeh Muslim*: vol. 4, p. 1358, no. 6189.

"But he who says to his parents, 'Fie upon you both! Do you hold out the promise to me that I shall be raised up again when generations before me have passed away (without rising) ? While they (father and mother) invoke Allaah for help (and rebuke their son), 'Woe to you! Believe! Verily, the promise of Allaah is true.' But he says, 'This is nothing but the tales of the ancients!' They are those against whom the word (of torment) is justified among the previous generations of jinn's and mankind that have passed away. Verily! they are ever the losers."

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The verses mentioned above, are painting a true picture of some of the boys of this current generation. They never obey their parents. When they are asked to have faith in Allaah, His Book, etc. they reply as the boy had replied to his parents in the above verse. Most of the boys do not believe in many of the matters of the unseen required by Islaam. They take them as man-made stories. But such children must not forget that Allaah has declared that people of this nature will deserve severe punishment from Him and that they are the losers, if they don't make sincere repentance.

The preference of benevolent treatment to parents over voluntary prayers, etc.

It is very clear from the hadeeth¹²⁰ that one should break his voluntary prayer if called by one's parents. The second point to be

¹¹⁹ *Al-Ahqaaf*: ch. 46, v. 17-8.

¹²⁰ See hadeeth on page 41.

understood, is that the supplication of parents is most likely to be accepted.

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنِ الْكَبَائِرِ قَالَ: "الْإِشْرَاكُ بِاللَّهِ وَغُفُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ
وَشَهَادَةُ الزُّورِ."

When asked about the major sins, the Prophet ﷺ replied, "To associate anyone with Allaah, to disobey ones parents, to kill unlawfully and to give false evidence." ¹²¹

The above-mentioned acts have been c 'Akbarul-Kabaa'ir', the most serious of the major sins. The order in which the Prophet ﷺ mentioned them, shows that the disregard of parents rights is next only to Shirk (polytheism) and it is even more serious than murder!

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالِدَيْهِ " قِيلَ يَا رَسُولَ اللَّهِ " وَكَيْفَ يُلْعَنُ الرَّجُلُ وَالِدَيْهِ " قَالَ: " يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ."

The Prophet ﷺ has said, "To abuse one's parents is also a major sin." He was asked, "Can anyone abuse

¹²¹ Saheeh al-Bukhaaree: vol. 3, p. 499, no. 821.

his parents?" "Yes," the Prophet ﷺ replied, "If a person abused someone else's parents and that person, in retaliation, abused his parents, then it is as though he himself had abused his own parents." ¹²²

We can discern, from this the important place respect for parents occupies in the moral and social teachings of Islaam, and how careful one should be in regards to it.

Children's invocations for their parents

The rights of parents do not come to an end upon their death. In fact, some of their rights take effect after their death, and it is a religious obligation for their children to fulfil them. As explained previously, obeying one's parents and treating them with respect and affection is a great virtue, and atones for one's sins. Similarly, to ask Allaah to have mercy upon them after their death is an act which brings comfort to them in their graves whilst again serving to atone for one's sins. After their death, one should pray for their forgiveness and treat their relatives and friends with due respect. In the Holy Qur'aan, Muslims have been urged to pray for the salvation of their parents as shown in the verse:

﴿وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

"And say, 'My Lord. Bestow on them Your Mercy as they cherished me and brought me up when I was small.' " ¹²³

¹²² Saheeh al-Bukhaaree: vol. 8, p. 3, no. 4.

¹²³ Al-Israa': ch. 17, v. 24.

The Prophet Ibraaheem عليه السلام prayed for the forgiveness of his father:

﴿ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴾

“Our Lord! Forgive me and my parents, and (all) the believers on the Day when the Reckoning will be established.” ¹²⁴

﴿ قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴾

“Ibraaheem said: Peace be on you (my father). I will ask Forgiveness of my Lord for you. Verily! He is to me, Ever Most Gracious.”

﴿ وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴾

“Forgive my father, verily he is of the erring.” ¹²⁵

The Messenger of Allaah ‘Nooh’ عليه السلام prayed for the forgiveness of his parents:

¹²⁴ Ibraaheem: ch. 14, v. 41.

¹²⁵ Ash-Shu'raa: ch. 26, v. 86.

﴿ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَرِدْ الظَّالِمِينَ إِلَّا تَبَارًا ﴾

“O my Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and believing women. And to the thaalimoon (wrongdoers) grant You no increase but destruction!” ¹²⁶

The above examples show the importance of praying for one's parents after they have died, but one must not think that parents who are disbelievers can be prayed for, as Allaah has mentioned in the *Qur'aan*:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ. وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴾

“It is not (proper) for the Prophet and those who believe, to ask Allaah's Forgiveness for the Mushrikoon (polytheists, idolators, pagans, disbelievers in the oneness of Allaah) even though they be of kin, after it has become clear to them that

¹²⁶ Nooh: ch. 71, v. 28.

they are the dwellers of the Fire (because they died in a state of disbelief).

And Ibraaheem's invoking (of Allaah) was only because of a promise he (Ibraaheem) had made to him (his father). But when it became clear to him (Ibraaheem) that he (his father) is an enemy to Allaah, he disassociated himself from him. Verily, Ibraaheem was al-Awwah (would invoke Allaah with humility, glorify Him and remember Him much), and was forbearing." ¹²⁷

We ask Allaah to guide us and forgive us, that He send His Most Perfect Peace and Blessings upon His Final Messenger.

And our final supplication is:

Wal-hamdu lillaahi rabbil-'aalameen

¹²⁷ *At-Tawbah*: ch. 9, v. 113-114.

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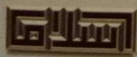
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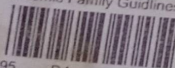
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